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the Instructor

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the Instructor

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OUR COVER

For the cover of this issue of *The Instructor*, the picture of Vernon J. LeeMaster was selected. He represents the music committee of the General Board and all other faithful and talented musicians who serve in our Latter-day Saint Sunday Schools throughout the world.

We pay tribute to all these fine musicians, and especially to Brother LeeMaster as the leader of the Centennial Chorus of the Sunday School. We appreciate the excellence of his leadership.

Vernon J. LeeMaster serves, at present, as supervisor of music for the Salt Lake City schools.

—M.F.F.

Cover photo by Ray Jones

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints. Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.

CONTENTS

Editorials: Tribute to Mother—President David O. McKay	129
Woman's Part in Procreation—Milton Bennion	130
A Mother in Israel—Cora Lindsay Bennion—By Marba C. Josephson	131
To Mother (Poem)—Helen Simons	131
My Mother's Day (Poem)—Mable S. Merrill	132
End of the Rainbow—Harold Lundstrom	133
Music Among the Lord's Own People—Alexander Schreiner	135
Inspiration and Expression Through Song—J. Spencer Cornwall	136
The Devotional Organ Prelude—Tracy Y. Cannon	137
The Sweetest Home (poem)—Roscoe G. Stott	137
Why Not Give Music its Place in a Reverential Worship Service	
—Superintendent George R. Hill	138
Paul's Hymn to Love	138
The Role of the Congregation—Louell M. Durham	139
Teaching the Hymns of Zion—Vernon J. LeeMaster	140
Words and More—M. Lynn Bennion	141
Every Day a Mother's Day—Roscoe C. Cox (Adapted by Ed Bliss)	142
The Caller (Poem)—Robert J. Parvin	142
A Living Presence—A Parable for Mothers—Sunshine Magazine	143
Colored Pictures Help the Story—Kenneth S. Bennion	144
Family Fun With the Bible—Opal Foster Perry	145
Moses had a Wonderful Mother—Marie Fox Felt	146
The Good Blade is Character—Paul W. Hodson	147
What the Church Means to Me—Elsie Noyes	148
Mary (Book Review)—Milton Bennion	149
Effective Presiding—H. W. Langton	152
Effort (poem)—Mackay	155
Departments:	
Superintendents—"Let's Put the Standard Works in the Hands of Our Pupils"—Superintendent George R. Hill	150
Librarians—"Industry Proves Visual-Aids"—D. Crawford Houston	151
Music-Suggestions on the Hymn of the Month	153
—Sacramento Music and Gem	153
Ward Faculty—"Music—The Universal Language of the Soul"—Kenneth S. Bennion	154
Junior Sunday School—"Teaching the Gospel Through Music"—Beth Hooper	156
Sacramento Gem	157
Suggestions on the Song of the Month	157
Questions From the Field	157
Supplementary Material	158
Jesus Blessed Little Children (Story)	158
Official Music Material	159
Let Your Light So Shine—Gloria Brown	159
Humor, Wit, and Wisdom	160
Paul's Voyage to Rome (Map)	Inside back cover
They Live Because He Lives Them—By Wendell J. Ashton	Back cover

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TRIBUTE TO MOTHER

By President David O. McKay



Motherhood

THE holiest words my tongue can frame
The noblest thoughts my soul can claim,
Unworthy are to praise the name.
An infant, when her love first came,
A man, I find it still the same,
Reverently I breathe her name,
The blessed name of Mother.

—George Griffith Fether.

MOTHER'S Day furnishes the occasion for the contemplation of the sublime, we might say the divine attributes of Motherhood, for the true Mother in her high and holy office, comes closer to the Creator than can any other sentient being.

Motherhood consists of three principal attributes or qualities; viz:

- (1) Nature's endowment to bear
- (2) Willingness and ability to rear
- (3) The gift to love

Some women there are who possess only the first, and who, therefore, are unworthy the name of mother. Selfishly, passionately, they have expressed themselves as others of their kind, on the low plane of physical life, scorning the responsibility to sacrifice for and to rear their offspring, choking the fountain of love by self and the willful neglect of their children.

In contrast, there are other women, who, denied the power to bear children, adopt some as their own, rear them with an ability characteristic of and inherent in true womanhood, and fill the lives of their darlings with a love that only the yearning soul of such a mother can know. Such are true mothers, indeed, though part of the experience of motherhood be denied them!

We pay tribute to them and others who have the willingness and the ability to rear and the divine endowment to love.

Motherhood is the greatest potential influence either for good or ill in human life. The mother's image

is the first that stamps itself on the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss the first realization of affection; her sympathy and tenderness, the first assurance that there is love in the world. True, there comes a time when father takes his place as exemplar and hero of the growing boy, and in the latter's budding ambition to develop manly traits, he outwardly seems to turn from the more gentle and tender virtues engendered by his mother. Yet that ever-directing and restraining influence implanted during the first years of his childhood lingers with him and permeates his thoughts and

OUR love for our mothers should be not only felt but expressed.

memory as distinctively as characteristic perfume clings to each particular flower.

In more than one instance in the life of fiery youth, this lingering influence has proved a safeguard in the hour of temptation—an influence greater in its restraining power than the threat of the law of the land, the ostracism of society, or the fear of violating a command of God. In a moment of youthful recklessness the youth might defy one or all of these forces, and do what his hot blood bade, but at the critical moment, the flash of a mother's confident trust, the realization of her sorrow if he fail to be true to it have given him power to refrain from indulgence that might blight his entire career. Thus:

"THE mother, in her office, holds
the key
Of the soul, and she it is who stamps
the coin
Of character, and makes the being
who would be a savage
But for her gentle cares, a Christian
man.
Then crown her Queen o' the world."

The ability and willingness properly to rear children, the gift of love and eagerness, yes, longing to express it in soul development, make motherhood the noblest office or calling in the world. It is the greatest of all professions, the most beautiful of all arts. She who can paint a masterpiece or write a book that will influence millions, deserves the admiration and the plaudits of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, deserves the highest honor that man can give, and the choicest blessings of God. In her high duty and service to humanity, endowing with mortal bodies eternal spirits, she is co-partner with the Creator Himself.

Mother's Influence

A HAPPY home is heaven on earth, and it is made such by the presence of an intelligent, loving mother. Father with his directing influence, persuasive discipline, exemplary conduct, and "wrestling thews that throw the world" holds, of course, his rightful and essential place in the family unit; but it is mother, with her "childward care" who contributes most to the joys and sweet contentment of the ideal home.

If mother love were but half rightly directed, and if fatherhood were but half what it should be in example and honor, much of the sorrow and wickedness in the world would be overcome.

The older I grow, the more deeply grateful I am for the life and influence of a perfect mother.

Among my most precious soul treasures, is the memory of mother's prayers by the bedside, of her affectionate touch as she tucked the bed clothes around my brother and me, and gave each a loving, good-

night kiss. We were too young and roguish, then, fully to appreciate such devotion, but not too young to know that mother loved us.

It was this realization of mother's love, with a loyalty to the precepts of an exemplary father, which more than once during fiery youth, turned my steps from the precipice of temptation.

My Mother! God bless you!
Your purity of soul,
Your faith, your tenderness,
Your watchful care,

*Your supreme patience,
Your companionship and trust
Your loyalty to the Right,
Your help and inspiration to father,
Your unselfish devotion to us
children—*

*These and every other virtue that
contribute to ideal motherhood, I
associate with you, My Mother!*

Our love for our mothers should be not only felt but expressed. The sixty-six year old little woman, Miss Anna M. Jarvis, who founded Mother's Day in memory of her mother,

suggested, among other things, that "in some way the day be made a personal one between you and mother." This personal contact can best be cemented by kind deeds rather than by costly presents followed by indifference. Kind deeds and respectful attention prove that kisses and loving caresses come from the heart.

With sincere hearts let us pray that God will bless the world today with intelligent, loving, God-fearing mothers who will instill into the hearts of their children a love of truth and righteousness.

WOMAN'S PART IN PROCREATION

By Milton Bennion



MARRIED women generally want to bear children, unless for reasons of health or heredity it is not for the best permanent good of mother or child. In ancient Israel to be barren was regarded as a reproach.

Probably it was not known then that barrenness may be as common in men as in women. The Bible, however, makes no mention of this characteristic of any of the patriarchs.

In "modern Israel" a first wife who appeared to be barren sometimes gave her husband consent to marry another with the hope that as a reward God would grant her children of her own. In Latter-day Saint history of the middle of the nineteenth century it is shown that this hope was sometimes realized.

In more recent times a childless couple often adopt a child and in a year or two are surprised to have a child of their own and others following. This is a very happy outcome since when several children grow up together in a family, other things being equal, they have a better chance to succeed in some ways than has one who has known no competition in getting all the recognition he craves.

Motherhood is properly regarded as a privilege by a young woman who is physically and mentally fit and who is fortunate enough to have a husband equally fit.

In these times when many of the young men

are sent into the armed forces with no definite limit as to length of service, young women of the same age or older are at a disadvantage so far as matrimonial prospects are concerned. Let them not be worried, or in their haste accept an unworthy man as a husband. Opportunities for service to children are abundant.

The girls who have married in recent years, under favorable circumstances are reproducing so prolifically that school boards and professional educational administrators, with their limited funds and high costs of building and other necessities are wondering how they can meet their responsibilities. Those taxpayers who are more interested in making financial profits than in providing for the education of other people's children are alarmed at the inevitable increase in the costs of public schools.

In this situation shall the younger generation declare a moratorium on bringing children into the world, or shall motherhood and fatherhood be encouraged and children be valued above material wealth?

This is a question that both church and state should do their best to solve.

The Latter-day Saint Church is definitely enlisted in the cause of parents and children.

The politicians are divided into contending factions as to relative values.

The ultimate responsibility is with individual citizens and church members.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

—Mark 10:13-14.

A MOTHER IN ISRAEL

CORA LINDSAY BENNION

By Marba C. Josephson



*As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys
him,
Though she drives him, yet she fol-
lows,
Useless each without the other.
—Longfellow.*

To Cora Lindsay Bennion the words by Longfellow mean exactly what they say. For fifty-four years, June 22, 1952, she will have been the cord to the bow of Milton Bennion. The arrows from the bow and cord have been the love, faith, indomitable courage, and endless patience of this devoted pair to their family, their community, their nation, and their Church. And to them the family, the community, the nation, and the Church are but an ever-widening circle of service and devotion—to the other self they see mirrored in each other.

Married in the Salt Lake Temple in June of 1898, they immediately set out to build a home for the children that they eagerly awaited. Ten children Sister Bennion has borne, five girls and five boys, eight of whom have grown to maturity. To the Bennions each child was welcomed in a dual capacity, first as a symbol of their love and second as a sacred opportunity for helping the child develop into the best possible kind of person of which he was capable. That they succeeded is evidenced by their family, each of whom has come to fulfill a respected, responsible place in the society in which they lived. All of them have completed a college education, some of them have gone forward to their Master's and Doctor's Degrees. Each of them has helped make better those who have been privileged to associate with them.

Behind all this solid background of good citizenship has stood Cora Lindsay Bennion, backing her husband and encouraging him in the practical application of his sound

philosophy. From her children, as from her associates and those who have known her through the years, there has come this ringing testimony of her quiet, determined qualities which have reinforced the sure, unwavering faith she has in the real purposes of life and an undying knowledge of God's plan for his children on earth.

TO MOTHER

MANY's the time I've tried to say,
Over and over in a different way,

The love I feel, and nearness, too—
Heaven only knows how much I do!
Ever faithful your affection for me,
Richness you've added so plentifully.
Devotion unending you always give,
Enlarging the joy of the life I live.
Attentive, yes, to my every desire,
Revealing beauty and ideals that inspire.

—Helen Simons, Washington C. H., Ohio.

No fanfare has accompanied Sister Bennion as she went about doing good, but those who meet her even casually sense the quiet determination that pulled her and her family through many serious and at times discouraging periods of trial. There have been times when, without her determined courage, members of her family might have given up and not pulled through some of their most difficult tests. Yet this determination has been accompanied with a serenity that has never given way before any emergency. A daughter-in-law said of her, "I have never met anyone with her capacity to meet life and accept it." Yet there is never any ostentation about her, as another daughter-in-law said. She works forward—and she has an infinite capacity for work—without any comment about how difficult the assignment may be. Yet very definitely she is not the martyr type. In fact, she has a quiet, penetrating

humor that tends to belie her actual accomplishments.

Sister Bennion was born December 9, 1874, in Taylorsville, Utah, the third eldest of eleven children of Joseph S. and Emma Bennion Lindsay. She is the granddaughter of Bishop Samuel Bennion, a pioneer of 1847. After attending the Latter-day Saint College and the University of Utah she taught school for one year before her marriage. Following her marriage she and her husband went to Chicago where Elder Bennion continued his studies and where Sister Bennion studied music. Among the many pleasant memories of her children is one of her singing while she accompanied herself on the guitar. During the summer months, before 1910, the family would go to an uncle's ranch in Idaho, and there, after the work was done for five sturdy, active children, she would entertain them with her singing and playing.

When Elder Bennion served as president of the Branch Normal School at Cedar City, Utah, they made their home in that community, where later one of their sons and one of their daughters returned to establish their homes. When Elder Bennion returned to study at the University of Wisconsin in 1912-13, she and the family accompanied him.

April 2, 1921, Cora Bennion was called to serve as a member of the general board of the Relief Society. Prior to this time her husband had been set apart to the general board of the Deseret Sunday School Union. She, therefore, knew the work that the general board appointment entailed, but she did not waver. Her quiet but determined faith would not let her question the call; she knew that she would find a way to manage her many duties. She undoubtedly recalled the words of Nephi: "... I

know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

Sister Bennion had seven children at the time—some young enough to demand much time, energy, direction, and love. An eighth was born three weeks after her appointment on the board. The days were filled to overflowing with washing, cooking, ironing, mending, and the regular duties of maintaining a home. She is an immaculate housekeeper. During the waking hours of her family there were no minutes during which she could snatch time for study. At four o'clock in the morning, while the family rested and there were no demands on her time, she would do her studying and prepare for her general board assignments and conventions.

The conventions proved a problem in themselves, for Sister Bennion was subject to car sickness, a malady that can be devastating in its effects. Yet never once did she complain. She would endure anything rather than inconvenience the other occupants of the car. While this may seem a somewhat trivial fact to mention, it is indicative of her entire philosophy of life. She thinks first of others, and never of herself.

Her unassuming, unpretentious quality may be gleaned from a chance comment she made to a daughter who asked her whether she had written something down about the things she had done during her life. "Oh, yes," Sister Bennion stated. When the daughter asked to see what she had written, she showed her a single piece of paper with two or three penned notations. She feels like the mother of the Cracchi, who, when asked to see her jewels, sent for her children and said to the inquirer, "These are my jewels." Her accomplishments can be best understood through the stalwart lives of her children.

In close keeping with her genuine interest in her children and her community, she has been active in the PTA organizations of the various schools, knowing that the community in which her children live must of necessity be reflected in their lives. For one year she served as president of the U. of U. women's club, having been active in it for many years.

Among her many great characteristics one of the greatest is that of never criticizing, never interfering. She has never been known to say an unkind thing about any person. Even when warranted, criticism has never crossed her lips. She has literally followed the admonition of the Savior, "Judge not that ye be not judged." (Matthew 7:1.) This quality has endeared her to the family "in-laws," two of whom said, without any collaboration, that Sister Bennion is the perfect mother-in-law. She not only did not criticize or interfere, she also made herself available if they wished to talk to her about their problems. They felt free to go to her whenever they desired or whenever problems confronted them on which they wished advice, but she would not interfere.

MY MOTHER'S DAY

"You must buy a flower for your mother," they said,
"Because it is Mother's Day;
A big carnation, so rich and red"—
Oh, I didn't know what to say,
For I hadn't a penny to spend, you see.

So I brought her a violet sweet,
A clover from under the apple tree,
Two buttercups, fresh and neat.
Tomorrow I'll find some columbines gay,

And daisies that blossom in showers;
For every day is *my* mother's day.
I'm glad there are heaps of flowers!
—Mable S. Merrill.

This quality has been applied in the family life of the Bennions. When the children were growing up, the parents wished them to mature in such a way that they would be able to make correct decisions without having the parents' desires foisted on them. Together the parents decided that they would give what direction and training they could until the members of the family reached the age of fourteen. From that time forward the decisions could and should be made by the son or daughter for himself. Both Elder and Sister Bennion always held themselves ready to discuss or talk over important decisions, but they did not force the issue; they left the final decision in the hands of the young person.

For nineteen years Sister Bennion served on the general board of the Relief Society, under Presidents

Clarissa Williams and Louise Y. Robison. Since her release she has acted as an ordinance worker in the temple and is now serving her thirteenth year.

When serious illness came to the Bennion household, Sister Bennion met it with her usual courage and fortitude. Fruit must be prepared without sugar; food must be weighed for each mouthful; medication must be attended to; yet never is there any feeling that the work is too confining. She wants neither sympathy nor praise. Her philosophy is that she is here to do good, and she does it, as one of her family stated.

Always busy herself, she is never too busy to help others. As her children have borne their children, she has been at hand to help: washing, ironing, mending have been done quietly but insistently. Now that her grandchildren, twenty-four in number, and three great grandchildren, are maturing, they find themselves welcomed to the home and are shown how to do things that they have admired her for doing. A year ago, Sister Bennion had made an attractive Easter decoration of a flower pot with colored egg shells resembling tulips, which a granddaughter admired. Sister Bennion told the girl to come down, and she helped in the making of one. Children call on the Bennions at least once a week with their family members—and the telephone is always busy. Three or four gatherings a year bring them all together at a family reunion.

An honor entirely befitting Sister Bennion's own concept of the importance of the role of homemaker has been accorded her: She has been chosen Utah's Mother of the Year for 1952. Rejoicing with her over this honor are her seven living sons and daughters: Mrs. Claire B. Jones, Mrs. Maurine B. Folsom, Mrs. Francis B. Morgan, Dr. M. Lynn Bennion, Dr. Lowell L. Bennion, Grant M. Bennion, and Vaughn L. Bennion.

But to more than these does the honor seem fitting, for everyone who has known either Cora Lindsay Bennion or her husband, Milton Bennion, knows that this is a deserved tribute from a state where this couple's influence for good has been felt during years of service.

Devotion and service such as the Bennions have always given was not only to each other but to the community.
(Concluded on page 148.)

END OF THE RAINBOW

By Harold Lundstrom

If he should live to be a thousand years old and should travel to the ends of the earth, it isn't likely that even one single student will ever forget his years in the Stadium Village Branch Junior Sunday School, so rich an experience will it prove to be. And every parent or Sunday School worker who ever takes a Sunday morning to visit this outstanding Junior Sunday School will always feel inspired for having been there, so close does it come to attaining perfect marks.

The Stadium Village Branch Sunday School itself is unique. Members of the branch are students at the University of Utah who are living in the housing project, Stadium Village. There are no children in the branch over six-years old; the Sunday School includes three senior classes for the parents, and eight classes for the little folk in the Junior School, plus one nursery class for children under two years of age.

To accommodate the 104 children who are enrolled this university quarter, there are two classes each for the two-year-olds, the three-year-olds, and the four-year-olds, and one class each for the five-year-olds, and the six-year-olds.

The Junior Sunday School convenes downstairs in the beautiful Institute of Religion which was not designed, of course, for Junior Sunday School, and so there are physical handicaps and limitations, but you would never think so to see the polish of this school.

How Many Hours?

A blessing and coefficient to these 104 blessed little students is a faculty which has discovered the rapture of inspiring young minds. How many hours of preparation are put into every lesson by each teacher can't be totaled, but when I suggested eight hours a week to one teacher, she quickly answered, "Oh, yes, at least eight!"



Photos by L. V. McNeely

CHILDREN AND FATHERS PARTICIPATE

Genius of the Stadium Village Branch Junior Sunday School is vivacious Mrs. Yvonne Wiser, who has served as co-ordinator for the past four years. Knowing every member by his first name, Mrs. Wiser draws each one into the forty-five minute preliminary exercises and makes him feel sure that the Sunday School is run solely for his benefit. Highly endowed with imagination and talent, Mrs. Wiser for forty-five minutes, except when the sacrament is being administered and passed by five of the children's fathers (there are no Aaronic Priesthood members in the branch), keeps eyes bright and minds alert with her running instructional commentary astoundingly almost always in rhyme. Mrs. Wiser is commendably assisted by her assistant, Mrs. Donna Beesley, her secretary, Mrs. Shizuko Harry, and a staff of sixteen teachers.

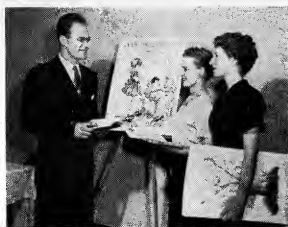
Indelible Evidence

Preparation toward a project goal is indelibly evident at every turn. And this infers, too, that the stu-

dents themselves are prepared for the schedule and events of Sunday School.

For instance: The children are prepared by four large picture "prayer" cards to begin Sunday School correctly by calling upon the Lord in prayer. To whom shall the student pray? The first card shows a painting of the student's Heavenly Father. What does the student do first in his prayer? He thanks his Heavenly Father for his blessings of parents, Sunday School, and home. And these are depicted on the second card. For what should he pray? The third picture card gives some hints: health, the necessities of life, and loved ones. The fourth essential in prayer, that it is to be done in Jesus' name, is a beautiful Hoffman painting of Jesus, shown on the fourth card.

When the cards have been displayed and discussed, a little four-year-old stands up on the raised platform and offers the invocation, not forgetting one tiny item mentioned in the preparation period.



SUFT. BEESLEY SHOWS APPRECIATION
to Eyvonne Wiser and Donna Beesley

Animal Friends Identify

Another clever little stunt helps everyone get seated correctly. Some little folk have difficulty in remembering who their Sunday School teacher is, both by name and by face. But no little tot ever forgets his animal friends. So at the front entrance there is a class seating chart of the general assembly, and every class is identified by an animal, i.e., lamb, bunny, deer, duck, elephant, or pony. Then by the side of the rows where that class sits, there is a large and attractive picture of that class's animal posted on the top of a four-foot high pole and which serves almost as a road sign for each child. Each student has been prepared to sit in the proper place by previous class instruction.

When it came time to sing (after a member of the branch presidency and a member of the Sunday School superintendency had been introduced to show and teach respect for presiding authority) a pretty little three-year-old came up to the front and held up a large sun, nearly twice her size. Then a dozen other little folk were invited to hold the bright yellow streamers representing the streams of sunbeams, which come from the sun, out into the student congregation. And everyone sang as if his life depended on the quantity, "Jesus Wants Me For A Sunbeam."

Little Minds Learn Gospel Concepts

And let no one suggest that little minds can't grasp Gospel concepts. A three-year-old in a starched pink organdie dress talked intelligently on the "Resurrection-tion-tion." Next a handsome four-year-old gave a two-and-a-half-minute discourse on "The Plan of Life," disclosing a correct understanding of the pre-existence, earth life, and life after death that seemed incredible. When I asked where did he come by so much information, he answered, "We talked about it at our family home evening the other night. And if you really want to know all about it, you just talk to my Daddy!"



THEY LOVE TO HELP

Theme Projects

Theme projects are chosen for each month. Last month it was "helpfulness," and everything on the preliminary program was tied into this theme through the skill of Mrs. Wiser. And to add charm to the Sunday School program, all the charts, pictures, signs, and cards were made to resemble kites, traditional symbol of March and spring winds.

Visual Aids Super-abundant

Both in the preliminary program and in the classrooms there is a super-abundance of visual aids. Every class has pictures, groove boards, flannel boards, and sand boxes. Before the sacramental service, the Last Supper and its signifi-



VISUAL AIDS DEMAND ATTENTION

cance are depicted on the flannel board so that even the smallest child present will know why he is partaking the broken bread and water.

Housing Problem Overcome by Interest

Limited Classroom space at the Institute of Religion building makes it necessary to hold two classes in every room, and each class carries on without disturbing the other. There are no "assistant" teachers, but instead there are two teachers for each class who alternately take different parts of the lesson to keep the class interesting. And interesting it is as evidenced by the almost complete silence of every student.

The Gospel is Taught

Commendable and noteworthy, too, in the conscientious preparation for the entire school is its religious background. There are no "Mickey Mouse" illustrations either in story or picture; the examples cited, as well as shown, are from the great stories of the Bible and other Church literature.

Skilful preparation, sincerity of purpose to help little folk understand the message of the Gospel, and a humility wrought from the sobering realization that it is a divinely-given responsibility to teach in the Lord's kingdom, makes for a brilliantly successful Stadium Village Branch Junior Sunday School, one that attains, in any Sunday School worker's view, a solid place at the end of the rainbow.

SUNDRY INTERVIEWS

JAMES F. BENDER, *authority on human relations, New York*: "There is no substantial reason why all of us can't enjoy good human relations. The happiness that wells up and spills over when a good deed is done, the satisfaction that comes from treating your fellow-worker as you like to be treated, the growth in self-confidence — yes, the upsurge in popularity and success that wait upon good human relations, are only a few of the dividends. Life becomes a beautiful experience when you get along well with others."

—Sunshine Magazine.

MUSIC

AMONG THE LORD'S OWN PEOPLE

By Alexander Schreiner



THE psalmist sang, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." Also:

*"The Lord is my strength and my shield;
My heart trusted in him, and I am helped:
Therefore, my heart greatly rejoiceth;
And with my song will I praise him.*
—Psalms 28:7.

When the Israelites left Egypt and passed through the Red Sea their joy and gratitude burst into a paean of praise to God, which was the first song to be found in the Bible and perhaps the first great song in all of music.

*I will sing unto the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:*
—Exodus 15:1-2.

Unfortunately we do not have any record of the music to which these words were sung, for musical notation is something which was not attempted until more than a thousand years later. But we may be certain that the poem was sung. In ancient times every poem was sung, and the development of music was coincident with that of poetry, the two being equally ancient.

David of old, as a youth, played the harp with a magical touch, and during all of his life accorded great significance to music.

And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

—II. Samuel, 6:5.

David appointed certain Levites to administer to the ark, and others

to care for the music, and then he sang:

*Give thanks unto the Lord, call upon his name,
Make known his deeds among the people.
Sing unto him, sing psalms unto him,
Talk ye of all his wondrous works.*
—I Chronicles, 16:8-10.

Just as ancient Israel worshiped with the accompaniment of music, so also does the Lord's Modern Israel in these the latter days. In

I will sing with the spirit, and I will sing with the understanding also,"
—I Corinthians 14:15.

'whatever lands or in whatever languages the Latter-day Saints meet in worship, they sing the same songs of Zion and express the same hope and faith in lofty singing, both by choirs and by congregations.

The cultural aims of Latter-day Saints are absolutely the highest. We feel that as sons and daughters; spirit children, of the Most High, it behooves us never to underrate our abilities and possibilities. We mean to leave light-mindedness aside when it is a matter of worshipping the living God. "It is not right to follow the advice of people who say that the thoughts of men should not be too high for humanity or the thoughts of mortals to high for mortality: for a man, as far as in him lies, should seek immortality and do all that is in his power to live in accordance with the highest part of his nature." So said Aristotle in his *Nichomachian Ethics*.

As to music, Aristotle also said the following in his *Politics*: "Let the young pursue their studies of music until they are able to feel delight in noble melodies and noble rhythms, and not merely in that

common part of music in which every slave or child and even some animals find pleasure."

Our life on earth will do well to be one of learning and of personal development through cultural study and good works.

In our own dispensation of the Gospel the Lord himself acclaimed the power of music when, in July 1830, only three months after the Church was established, he gave a revelation through the Prophet Joseph Smith, directed to Emma Smith, the Prophet's wife, part of which reads as follows:

And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my Church. For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads. . . . Verily, verily, I say unto you that this is my voice unto all.

—Doctrine and Covenants 25.

By this we are reminded that our Heavenly Father wishes more than the sounds of the lips. He requires us to sing with our hearts. The Apostle Paul wrote to the Corinthian saints, "I will sing with the spirit, and I will sing with the understanding also." —I Corinthians, 14:15. The singing of a worshipping congregation is something which not only touches the heart, but it is also of noble quality, majestic, and inspiring.

We will do well to subject ourselves to noble experiences and noble surroundings. The opposite of this, of course, is that which is frivolous and which results in frivolity. Occasionally, when light-minded music is set to sacred text, the result may produce a sensation of distress.

(Concluded on page 144.)



INSPIRATION AND EXPRESSION THROUGH SONG

By J. Spencer Cornwall — Director, Tabernacle Choir

THE character of Sunday School singing emanates from one source—the conductor. The personality of the conductor, in action, determines the type of character the singing will possess. He alone is the moving spirit to which all of the singers consciously or unconsciously subscribe. The participants in congregational singing never go beyond the conductor's leadership, but far too often fall below it.

Much goes into the technique of good conducting which, of course, can be analyzed and catalogued and academically recited, but one quality stands alone without which no conductor, however well-trained, can succeed. It is enthusiasm.

Enthusiasm projects itself. It is infectious. It does not discourage. It is not sarcastic. It always has momentum and life. Enthusiasm is not phlegmatic. It is dynamic. If you haven't it naturally, do not be discouraged; you can get it—most often from someone who does have it. It can be acquired by practice. Like the actor on the stage who plays the part of a character which is not his own, enthusiasm can become a part of you, at least for the moment. Use your power of imitation and act enthusiastically. It will eventually become part of you and will dominate your conducting. Learn to use the words of the enthusiast. More important than any other thing you do are the words you speak and the way you speak them.

But now, a most important caution. The enthusiasm of the Sunday School music director is not that of the community song leader. It is enthusiasm tempered with spirituality. It is directed and controlled at all times by a truly religious atmosphere. It never detracts from the spirit of worship. It fosters religious worship and integrates the singing

exercise into the whole religious service.

When you have mastered the use of enthusiasm as your chief element of good conducting, then you are ready to study more definitely the technical phases involved in becoming a first rate conductor.

As the first technical element in Sunday School conducting, we name the start of a song. No singing can be highly successful if it does not get off to a good start. Four points must be given special attention if a song is to have a successful beginning.

1. The introduction, which is played by the organist, must have (a) the proper speed and (b) the proper character. The director and the organist must work these points out together, and then the director must direct the introduction in harmony with the way the song is to be sung.

2. The preliminary beat before the singers begin should (a) be timed accurately, (b) have the proper character and (c) command the attention of the singers. The preliminary beat is all important in starting a song.

3. The direction of the preliminary beat is governed by the four types of song beginnings. If the conductor is at all uncertain on this point, uncertainty will surely result in starting the song. (In "The Fundamentals of Conducting," which is the official manual of conducting for the Church, the various types of song beginnings are fully outlined.)

4. The conductor must always es-

tablish the tempo. This is accomplished by the proper timing of the preliminary beat.

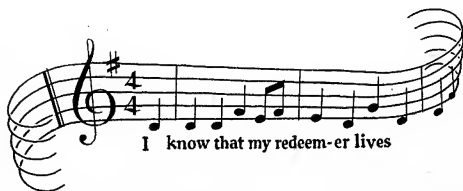
After the song has been successfully begun, it is the chief business of the conductor to plot out the character of it as it unfolds, by the use of a beat which is constantly suggestive of the meaning that is within the song. Interpretative conducting is the skill sought for in this part of the song's progress.

The proper use of the beat pattern is highly important during the progress of a song. The mere waving of the baton without conformity to patterns is impractical and ineffective.

In certain songs various marks of expression are found. The fermata, or hold, dynamic markings such as the different volume levels, together with crescendo and diminuendo, tempo and tempo variations must be properly indicated by the conductor.

And now we come to the song's ending. No song is well sung if it does not have a proper ending. Every conductor should perfect the use of both the outside cut-off and the inside cut-off. Again, as in beginning the song, the timing is all important. The cut-off should be made at the proper place. If the singers are inclined to stop singing too soon, the conductor can do much to obviate this difficulty by the raised left hand.

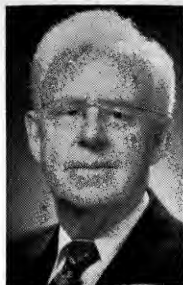
Finally, then, the combination of the right kind of enthusiasm from the Sunday School conductor, plus effective conducting technique will most certainly bring forth inspiring and expressive congregational singing.



THE DEVOTIONAL ORGAN PRELUDE

By Tracy Y. Cannon

Executive Chairman of the General Music Committee



ONE of the most important functions of the Church organist, and one which offers a real challenge, is the devotional organ prelude. The prelude, which is played just prior to the beginning of the Church service, while the congregation is quietly entering the chapel, is intended to create an atmosphere of reverence and quiet devotion so that members may calm their minds, cast off their secular, everyday thoughts and bring themselves into harmony with the spirit of the occasion. It is a time of silent meditation and communion with the spirit.

Since the prelude exerts a definite influence in creating the atmosphere of the meeting which follows, it is of paramount importance that the music be selected with care and that proper preparation be given to its performance.

In selecting the music, the following should be kept in mind:

1. The music should be devotional and in harmony with the spirit of the truths of the Restored Gospel. Songs with words which are contrary to the doctrines of the Latter-day Saints, such as the Rosary, all Ave Marias, the hymn "Just As I am Without One Plea," etc., should not be used.

2. The music should be impersonal, dignified and uplifting. In no

instance should the prelude consist of popular love songs, operatic selections or other music associated with purely human emotional situations.

To some organists it may appear that the field of accepted prelude music is narrow and limited. This, however, is not so. The field is rich and full, but it requires ingenuity on the part of the organist in searching out the music best adapted to our type of service. For the benefit of organists who have difficulty in finding the right kind of music, the following books may be safely used:

Organ Voluntaries, Volume I by Alexander Schreiner

Organ Voluntaries, Volume II, by Alexander Schreiner

Devotional Organ Music, by Frank W. Asper

The Church Organist (soon to be printed) by Frank W. Asper

There are a number of other organ books on the market which contain suitable material for prelude music. If these books are used, great care should be exercised in selecting material from them as they usually contain a number of compositions which are not suitable for use in our services.

The hymn book is another good source of material but if hymns are played they should not be repeated over and over without variation in

registration. Otherwise they will become monotonous to the listener.

Prelude music must be well prepared, technically and expressively, if it is to be attention-arresting. The registration should be most carefully thought out. If the piece selected is a hymn arrangement or a choral, a solid, though not necessarily loud, combination of stops may be used. If the piece is a melody, accompanied by straight or figured chords, there should be contrast in color between melody and accompaniment. The melody should stand out well above the accompaniment. Excessive use of the tremulant is not desirable, especially in music of a solid and firm character. Electronic organs sound best when played with soft and moderately soft tonal combinations and poorest with loud stop combinations. It is well to use music on these organs which does not require massive registration. On the other hand, the noble tones of the pipe organ can be very effective in music requiring considerable power.

If the organist will keep these thoughts in mind in the selection, preparation and rendition of prelude music, the results will be effective and gratifying.

THE SWEETEST HOME

Oh, wondrous power! how little understood,
entrusted to the mother's mind alone, to
fashion genius, form the soul for good,
inspire a West, or train a Washington.
—Sarah J. Hale.

THE sweetest home is a little home,
With a dear little mother in it;
And if in your heart there's a little
song

For the mother you love, begin it;
For this is her hour and this her day,
Though she's living afar or near
you;
In a mansion fair or a shack out
there,

The mother you love will hear
you!

The sweetest home is a quiet home,
With a peace that mother wills it;
And you're still her child, though
you're far away,
For she holds to your heart and
fills it

With the memories of a time gone
by,

When you whispered the prayers
she taught you;
And she can't forget, though her
eyes be wet,

How great was the price that
bought you.

The sweetest home is a God-blest
home

That rests near a humble byway,
And always the fairest one within
Is a mother who shuns the high-
way

Where evil struts in a robe of red,
Where devilish imps will call you.
Go back to her knee, to her warm
arms flee,

And never shall ill befall you!
—Roscoe Gilmore Stott.



WHY NOT GIVE MUSIC ITS PLACE IN A REVERENTIAL WORSHIP SERVICE?

By Superintendent George R. Hill

SINGING and organ music are integral parts of the worship service of Sunday Schools. They are not mere "fill ins" to add variety. "The song of the righteous is a prayer unto me. . . ."

—*Doctrine and Covenants 25:12.*

If it is adequately planned, and carried out as planned, the entire Sunday School worship service becomes a beautiful, unified, reverential symphony of souls reaching out in worship to God. The spirit of our Father in heaven fills every participating heart with joy and testimony and love. The keen satisfaction experienced in such a service brings the desire to come again, the desire to participate, brings conversion, brings repentance.

Symphonies do not just happen. They result from months of careful planning. They result from hours of contemplation on the part of the superintendency of what an ideal worship service should be. "Whatever the mind of man can conceive, that with faith and persistence can he achieve." Ideal worship services are the fruition of well-con-

ceived concepts and plans carefully put into operation. Poor, noisy, irreverential worship services are similarly the result of hazy poorly-made plans or maybe no planning at all.

How can we so set the stage on the executive level that the music and singing shall take their places with prayer, the talks, and the sacrament in a reverential symphony without discordant note? By having all presiding officers and the audience in their places with a reverential attitude when the preludial music begins.

One stake president was so motivated by President David O. McKay's appeal for reverence in our worship services that he planned with his bishoprics and Sunday School superintendencies throughout his stake to have them all present and in their proper places before time for the preludial music to begin. The whisperless quiet and order on the stand was immediately reflected by similar order in the audience. A punctuality campaign was taken up in the classes. Shortly, tardiness decreased to a trickle. That stake president insisted that there be reverential but heart-warming friendliness extended to all in the smile of a quiet greeting at the

door as the people came to Sunday School. This helped to set the stage for the song in the heart leading to an inspirational worship service.

Every ward superintendency in such a stake would plan and carefully blueprint in their minds, at weekly superintendency's meetings and with the ward bishopric, every step in the worship service to insure the elimination of all distracting or discordant notes. They would carry these meticulously-made plans to the monthly ward faculty meetings where group planning would determine the part each officer and teacher was to take to successfully carry out these plans. Above all, each Sunday School faculty would hold an unhurried prayer meeting to unitedly ask for inspiration and guidance in carrying out the assignments of the day. They would make mental note of the things which might be done to further improve the Sunday School symphony.

How long will it take to attain such perfection? Only long enough to get the concept of such a soul-satisfying worship service into the hearts and minds of all officers, teachers, and members of the Sunday School. That goal is within the grasp of presiding officers.

PAUL'S HYMN TO LOVE

If I speak in the tongues of men and angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love.

—1 Corinthians 13:1-13.

From The Revised Standard Version of the New Testament.

THE ROLE OF THE CONGREGATION

By Lowell M. Durham



Building Testimonies of the Gospel Through Active Participation in Congregational Singing.

THE entire program of the Sunday School, both worship service and classroom period, is aimed at one primary objective—the building of testimonies of the Gospel. Any particular phase of the Sunday morning service, therefore, that fails to afford maximum opportunity in this direction is like the six-cylinder automobile that is “hitting” on only three, four or five cylinders.

Active participation in congregational singing during the Sunday School worship service is, potentially, one of the greatest powers in testimony building.

Too often, however, this opportunity is dissipated by the indifference, if not apathy, of many in the congregation. There is nothing so pathetic in a worship service as indifferent, lackadaisical, uninspired congregational singing. Often this may be the fault of irresponsible music personnel. More often, it seems to this writer, it is a fault that must be shared by the congregation, as well.

Congregational singing is the *one* opportunity afforded the congregation to participate *vocally* in the worship service. Not every one can preside at the pulpit. Only two members of the congregation are assigned to call upon the Lord in prayer. The uttering of sacramental prayers and the presentation of two-and-one-half-minute talks are limited to those few appointed to such tasks for any given Sunday. True, the congregation participates in these important parts of the service by giving attention and support to those who are making vocal presentations, but its participation in

congregational singing is an active one—one where each member can raise his voice to his Maker in praise and thanksgiving. Few religious experiences can equal that of fervent, spiritual, massed singing of a large congregation possessing a common faith and philosophy.

The Lord has commanded us to sing from the *heart*; that the song of the righteous is a *prayer* unto Him. If we are to sing from the *heart*, we must enter wholeheartedly into this phase of the service. Most of the hymns we sing are addressed to Deity, and are indeed *prayers* unto Him. If this be true, there can be no room for indifference on the part of the congregation.

I am certain our Father is displeased if, during the invocation, sacramental prayers, or two-and-one-half-minute talks members of the congregation fail to participate by listening to the proceedings with ears, mind and heart. How many of us actually participate as we should in a sacramental service? Too often our attention wanders far afield. The same is true of two-and-one-half-minute talks—how many members of a Sunday School could recount the principal thesis of these short, inspirational discourses?

Failure to put maximum effort into these phases of the Sunday School service must certainly stir the righteous indignation of our Heavenly Father. And the same holds true for

baphazard singing of the songs of Zion, which are, in His own words, “a *prayer* unto Me.”

One doesn’t have to possess a professionally trained voice in order to sing with a congregation. The only prerequisite is a love of the Gospel and a desire to know more concerning it. In other words, the singing must come from the *heart*, a sincere outpouring of the innermost thoughts of the soul. The participant must know what he is singing about; he must understand the meaning of the text.

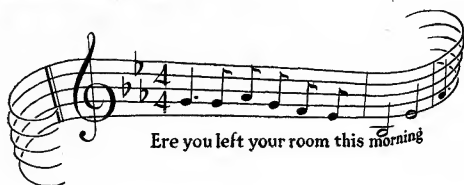
What a thrill it is to rise and sing with the entire congregation assembled in the tabernacle at sessions of General Conference, especially during such hymns as “We Thank Thee, O God, For a Prophet” and others equally well known. Once a person has felt the impact of such an experience, he will never be satisfied with less. An effective rendition by the congregation of “Joseph Smith’s First Prayer,” for example, can more effectively portray the reality of the Restoration than any other means at our disposal. Let us do everything in our power to take full advantage of the testimony-building ingredients available through the medium of congregational singing.





TEACHING THE HYMNS OF ZION

By Vernon J. Lee Master



The Role of the Song Practice With Particular Emphasis on the Hymn of the Month.

Is my congregation's repertoire of hymns and gospel songs limited and over-used? Is my ward better than the average L.D.S. ward as regards the selection, choice, variation and use of these numbers? Are we teaching and singing new selections found in the hymn book, or do we limit ourselves to the familiar numbers that are so often over-used? If we are not pleased with our ward's accomplishment in this regard, it is time to correct such a condition. This is a challenge to the Sunday School chorister and organist. It may be well to determine the limits and offerings found in each ward repertoire. This could be done by checking through the hymn book and listing the numbers used.

As we examine the word *repertoire* we find that it refers to the list of selections that have been rehearsed and are ready for general use. *The repertoire of every ward should be a storehouse of gospel messages in song.*

It is the responsibility of the Sunday School chorister and organist to

teach new selections to the ward membership. Immediately one thinks of the largest class in Sunday School, namely, the congregation; and the shortest class period—the ten minute song practice—during which time this task is to be accomplished. As musical directors are we fulfilling our assignment? Are we teaching new selections to our congregation each month? Are we adding these numbers to our list of familiar hymns?

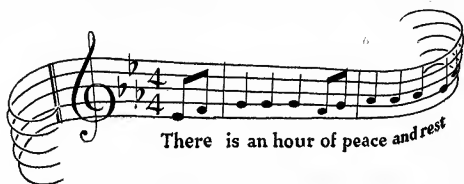
A consistent pattern for teaching new hymns centers around the "Hymn of the month" plan as is suggested in *The Instructor*. Many of these hymns are entirely new to wards throughout the Church. In cases where the hymn is already familiar there is always an opportunity for a second choice. In addition—there are few choristers who

limit their congregations to one selection during the song service.

Since this is the one opportunity for teaching new hymns to ward members as a congregation, it stands to reason that the *bishop* of the ward, the *superintendent* of the Sunday School, and other key people of the ward should do everything within their power to promote and encourage a successful song practice. These same leaders should be concerned when the song practice time is omitted; they should be concerned about participation of the congregation and the general effectiveness of the song practice. After all—these new selections will be used in different Church functions and on many occasions.

Our new song books "*Hymns*" used in the adult Sunday School and "*The Children Sing*" used in the Junior Sunday School present a wealth of new materials to enthusiastic Church workers who are always on the alert for new ideas in order that they may progress and grow in their spiritual endeavors.

This all points to a systematic plan which is found in the *hymn of the month* outline. It offers a variety of selections that will improve the repertoire of each and every ward throughout the Church. Helpful suggestions concerning these selections are found in *The Instructor*.



WORDS AND MORE

By M. Lynn Bennion



MUCH of the material in our Sunday School lessons is taken from the sacred scriptures. These materials not only contain the most profound and significant ideas known to man, but they are also couched in language of great power and beauty.

Writers of Sunday School manuals do not repeat much of the scripture in their lessons. They assume that the reader will go directly to the source when he wishes to use scripture. They have attempted to make clear the meaning of gospel principles to children of varying ages. In doing this they have used the best language at their command.

Each teacher in turn is expected to use his own language in teaching the lesson. The teacher is not effective when he repeats, in parrot-like fashion, the words and phrases which others have originated for particular purposes. The teacher is expected to adhere to the basic concepts of the written lesson; he is expected to be his own best self when he teaches the lesson. The impact of his personality and his language upon the learner should do something which the scripture and the Sunday School manual alone is powerless to achieve.

Recently I heard a man say about public school education, "We have been so dulled and drugged by secondhand textbook words that our schools are out of touch with reality. We go through the same material over and over again. It is so unrelated to life."

It is a very difficult thing in writing a textbook or a manual to relate it to the lives of hundreds and thousands of students. The teacher is expected to apply the lesson materials to the lives and experiences of the particular students he is teaching. Both the personal qualities of the teacher and the language he uses are factors in bridging this gap.

Let us be more specific. Choose

words that convey the exact meaning that is intended. Choose words that provoke a friendly, pleasant response. A sensitive teacher can tell when his words create such an effect. Humor has a place in teaching. A word with a smile associated with it is better than a word which produces thoughts of tears and sadness.

M. LYNN BENNION

M. LYNN BENNION enjoys a growing reputation across western America, both as a teacher and as a school administrator. As superintendent of Salt Lake City's schools, he has stressed the teaching of acts as well as facts in the classroom. Character education is now an important facet of instruction in the city's schools.

He was a seminary teacher for the Church before being elevated to supervisor of seminaries, a position he held until his appointment as a superintendent of the city's schools, in 1945. He was a member of the Sunday School general board for eleven years, and many of the lessons he wrote are still taught.

People like M. Lynn Bennion for his deep thinking, quick wit, candor, and friendly humility.

Resist the temptation to use slang, the jargon of the street. Cheap language is a poor substitute for the flash of wit that engages a class in laughter. The teacher wears well who keeps his language on a high plane, but always within the experience of the students.

Sometimes a strange word is necessary to get over an idea. It should be an interesting experience for teacher and pupils to share the meaning of words new to them. Most young people are eager to enlarge their vocabularies. Recently I had several Sunday School teachers call me on the telephone and ask for the correct pronunciation of words used in a manual which I

helped to prepare. These teachers also asked me to suggest ways and means of illustrating the meaning of these words. They had the idea of the lesson clearly in mind; they wanted to be able to convey their understanding to students. Word meanings are an essential element of clarity of thought. Two things about these telephone interviews impressed me. A lively interest in word meanings and a great devotion to Sunday School teaching. The two things are, of course, unalterably interrelated.

Words are an essential medium of communication, so also is the manner of the speaker. Students often remember the manner of speaking longer than the words of the speaker. Who does not have a lasting memory of a warm smile and of a look full of affection and pride. A softly-spoken, gentle voice with warm over-tones of kindness is the right context for effective word impressions. The tone and the manner of the teacher affect the influence of his words. Love and sympathy are not substitutes for accuracy and discrimination in word usage. They do assure students of the high regard the teacher has for them. It must have been a teacher of choice words and manner who evoked the comment from students: "She made me feel like I had been all dipped in sunshine."

EVERY word man's lips have uttered

Echoes in God's skies.

—Adelaide Ann Proctor,
Words

KIND words are benedictions.

Frederick Saunders,
Stray Leaves,
Smiles and Tears.

EVERY DAY A MOTHER'S DAY

By Roscoe C. Cox—Adapted for *The Instructor* by Ed Bliss

It was the month of May, and the children of the Penrose family were beginning to look forward to the day when school would be out. Each of them had made plans for an exciting vacation.

Pearl, the oldest, was going to graduate from high school, and as a graduation gift, her parents had promised her a lovely set of luggage. And she was going to use it right away, for she had been invited to spend a month with an old schoolmate who lived in Idaho. She planned to leave the day after school let out.

June, the second daughter, also had big plans. She had been invited to go on a trip back East with the Curtis family. Mr. Curtis had to make a business trip to New York, and had decided to take his wife and their only daughter, Corrine. But Corrine said the trip would not be fun for her unless her best friend, June, could go too. Her parents thought that was a good idea, so now June was excitedly looking forward to the trip, and wondering what it would be like to visit such big cities as New York, Chicago, and Detroit.

Alvin and Calvin, the twin boys, also had a thrilling summer to look forward to. They were going to spend a few weeks on Grandpa Penrose's farm. Since they were city boys, they didn't get to see horses and cows and sheep very often, and they were quite excited about the farm visit. Maybe grandpa would even let them ride on his big tractor!

Only little Benny, the Penrose baby, just turned four, was not going on a trip. He was going to stay home and help mommy and daddy with the gardening and the housework. And while daddy was away at the office, Benny would be the man of the house. It sounded like great fun!

The older children were so busy planning their vacations that they completely forgot that next Sunday was Mother's Day. It wasn't until Saturday night—the night before Mother's Day—that they realized they should get their mother some kind of present. And maybe they wouldn't have thought of it even then if daddy hadn't come home and reminded them.

THE CALLER

OPPORTUNITY came and knocked

At my door, one dismal day,
But, alas, she found it locked,
For that day I had gone away.

Sad for Opportunity's labors,
For this my tough luck will show—
That day I was at my neighbor's,
Pouring out my tale of woe!

No more I'll be a blues recorder,
Parked beside a wailing wall—
I'll work to keep my house in order,
For she may make another call!

—Robert J. Parvin.

"How could we have forgotten?" the four children said almost at once. Of course they loved their mother, and appreciated the time she spent cooking, washing, ironing, and mending for them, and keeping their home looking so nice. They decided they would think of something to do on Sunday to show her they loved her.

But mother wasn't there on Sunday. During the night she became terribly ill. The doctor came and said she would have to be rushed to the hospital immediately. She would have to have a serious operation.

The older children were awakened, and through tear-filled eyes they saw their mother carried from the home, placed in an ambulance, and taken away. Of course, daddy went too, after telling Pearl to take charge of everything.

After the ambulance had gone, the children went back to bed, for it was after midnight. But they couldn't go to sleep. They were worrying about how their mother's illness would affect their vacations.

"How can I ever get everything ready for graduation and for my trip without mother here?" Pearl sobbed in her room. "Why, my new dress is not even finished, and I don't know how to finish it—and my clothes need mending. Why did this have to happen at just this time?"

And in her room, June was thinking, "daddy wants me to stay home and help with the cooking and housework. That means I can't go to New York with Corrine and her folks. Oh, why did mother have to get sick, anyway?"

And Alvin and Calvin were thinking about the colts they had seen on their grandfather's farm the last time they were there. By now, those colts would be broken to ride, but it looked as if they wouldn't get to ride them after all. With mother sick, they would have to stay home to help take care of the lawns and flowers, and do the chores around the house.

Only Benny slept peacefully, unaware of the change in plans which had taken place so suddenly.

But then another thought came to Pearl. "What about mother?" she said to herself. "She is the one we really should be worrying about. If she can only get well, that's all that matters. Why, my vacation doesn't mean a thing! . . . I wonder if the others are still awake."

She went to June's room and called softly, "June, are you awake?"

"Yes," came the reply. "And you know, Pearl, I was lying here crying and feeling sorry for myself when all of a sudden I realized that my cancelled trip won't mean a thing if mother can only get well. It's she, not myself, that I should be thinking of."

"That same thought came to me," said Pearl, and that's why I came to you. I wonder if the boys are still awake. Let's go see."

Sure enough, the boys, too, were awake; and like their sisters, they had begun to realize how selfish they had been in thinking of their own pleasure when their mother was so sick. "What if she doesn't get well!" Calvin said, realizing the seriousness of the situation. "What if she never comes back again!"

"They should be at the hospital by now," said Pearl. "Maybe they are about ready to operate. Perhaps we all had this same thought at the same time as a warning—mother probably needs our prayers right now!"

"Well, then, what are we waiting for?" said June.

It was decided that they should go in by Benny's bed and kneel down together to pray. They all agreed that Pearl should say the prayer.

"Father in Heaven," she said, "forgive us for thinking of ourselves when we should have been thinking of mother. Now we are not asking anything for ourselves. All we want to do is to thank Thee for our wonderful mother, and ask Thee to give her help. Make her well, dear Lord, and help us to appreciate her."

She also prayed that the doctors and nurses would be able to do their parts skillfully and well.

As the children rose from their knees, they felt much better. They went back to bed, and this time they all went to sleep.

They awoke in plenty of time, however, to get ready for Sunday School. "But should we go to Sunday School today?" asked June. "There are no classes—only a Mother's Day program."

"Of course we should go," said Pearl. "It wouldn't seem at all right to pray to Heavenly Father as we did last night and again this morning, and then to disobey his commandments by staying away from Sunday School. Don't you remember the scripture that says, 'I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise?'"

Not long after that, all five of them were in Sunday School. The talks on Mother's Day meant more to them than ever before, because they were already beginning to miss their own mother very much, and realized how much she meant to them.

When they got home from Sunday School, the phone was ringing. June answered it. It was daddy.

"I'm at the hospital," he said. "mother is out of the anesthetic, and the doctors say that although she will be in the hospital for quite a while, she has a good chance of getting well."

June felt happier than she had ever been before.

"You know," her father went on, "when we arrived at the hospital there didn't seem to be a chance that mother could possibly live through an operation. They took her to the operating room, but her pulse was so weak that it seemed useless to operate. Then, all of a sudden, mother seemed to be stronger, and her heart beat was more normal, so the doctors went ahead."

Then June knew that their prayer had been answered.

That afternoon, while Benny was taking his nap, the four other Penrose children again knelt around his bed.

"Dear Father in Heaven," prayed Pearl, "we thank thee for sparing our mother's life. Make her well as quickly as possible. And from now on, help us to appreciate her more and more. When she comes home again, help us to make every day a Mother's Day."

A LIVING PRESENCE

A Parable for Mothers

A young mother set her foot on the path of life. "Is the way long?" she asked. And the Guide said, "Yes, and the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way. And the sun shone on them, and life was good, and the young mother cried, "Nothing will ever be lovelier than this!"

Then came night, and storm; and the path was dark, and the children shook with fear and cold. But the mother drew close to them, and covered them with her mantle, and the children said, "We are not afraid, Mother, for you are near; and no harm can come to us."

And the mother said, "This is better than the brightness of day, for I have taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the mother was weary. But at last she said to the children, "A little patience, and we are there."

So the children climbed, and when they reached the top, they said, "We could not have done this without you, Mother."

And that night the mother looked up at the stars, and said, "This is a better day than the last, for my children have learned fortitude in the face of hardships. Yesterday I gave them courage; today I gave them strength."

And the next day came with strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled. The mother said, "Look up; lift your eyes to the light."

And the children looked, and saw above the clouds an Everlasting Light, and it guided them, and brought them beyond the darkness.

And that night the mother said,

"This is the best day of all, for I have shown my children God."

And the days went on, and the weeks, and the months, and the years, and the mother grew aged, and she was little and bent. But the children were tall and strong, and walked with courage. And when the way was hard, they lifted her over the rough places. At last they came to a hill, and beyond the hill they could see a shining road and golden gates and they flung wide.

And the mother said, "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them."

And the children said, "You will always walk with us, Mother!"

And they stood and watched her walk through the golden gates, and the gates closed after her. And they said, "We cannot now see our mother, but she is with us still—she is a living presence."

—*Sunshine Magazine.*

COLORED PICTURES HELP THE STORY

By Kenneth S. Bennion

"We Travel with the Israelites"

AMONG all the stories recorded in the Old Testament—and in all history—there are few to compare with the account of the journey of the Israelites in the wilderness. This is a story of faith, courage, human weakness, hope, and adventure. The pictures offered this month help us to go into the wilderness and travel with the Children of Israel.

Crossing the Red Sea

When Israel, led by Moses, left Egypt, the people supposed their troubles were over. Soon they would be in a land "flowing with milk and honey." But they were mistaken. The Promised Land was reserved for those who would worship Jehovah; but Israel, after four hundred years of slavery, was virtually a heathen nation, worshipping the idols of the Egyptians. It was necessary for them to be schooled in the knowledge of God and His truths, that they might be worthy to live in Canaan. They were soon to learn the great power of the one true God whom Moses represented.

As the Children of Israel were camped by the Red Sea, they saw the mighty Egyptian army coming against them, and they were filled with terror. The story of their bitter

complaints against Moses, the miracle of the divided water, the deliverance from their enemies—all are told in dramatic beauty in Exodus 14: 5-31; and 15:1-21.

The artist Stemler has portrayed his impression of the dramatic situation as the waters parted and the Israelites saw their opportunity to escape from the Egyptians. Already the braver members are moving forward confidently between the walls of water. Others are following after them, while some hesitate in fear and dread.

"Crossing the Red Sea" may be particularly helpful in teaching the following lessons:

Course 2 (Kindergarten), November 23, 1952

Course 4 (Primary), October 19, 1952

Course 8 (Second Intermediate), December 7, 1952

Water Out of the Rock

Slaves in any age of the world and under any system of government have always lost their ability to think and plan and act for themselves. They come to lean on their masters. When the Israelites were hungry, as they wandered in the wilderness, they complained against Moses and against God. When they

became thirsty or weary, they criticized Moses and wished he had left them in Egypt. That is, they cared more for food and water and for means to satisfy their other physical needs than for freedom, independence, the right to think and act for themselves. That is why Moses was impatient with them when they complained because there was no water. Read about the miracle of bringing water out of the rock, as it is told in Exodus 17:1-6.

Note, in the picture, the expressions on the faces of the Israelites. Most of them are unconcerned about the source of the water or the great miracle that has been performed. They are interested only in quenching their bodily thirst. Apparently but one man is impressed by what he has witnessed.

This picture is helpful in teaching the following lessons:

Course 1 (Nursery), August 31, 1952 (perhaps)

Course 8 (Second Intermediate), December 7, 1952 (Refer to King Jeroboam's announcement to Israel: "Behold thy gods, O Israel, which brought thee up out of the land of Egypt.")

Course 17 (Gospel Message), Lessons on the Relationship of Man to God.

MUSIC AMONG THE LORD'S OWN PEOPLE.

(Concluded from page 135.)

ing incongruity. Therefore, let us fill our lives with noble and beautiful experiences so that these may help to guide us into the pleasant paths of noble deeds and thoughts. Indeed, this has been the mission of music among God's righteous people in various dispensations: that of the Israelites, of the Former-day Saints, and now of the Latter-day Saints.

"QUOTES"

THE two greatest inventions of the human mind are writing and money; the common language of intelligence, and the common language of self-interest.

—Santa Fe Magazine

IF you can't describe a circular staircase with your hands behind your back, your vocabulary isn't adequate.

—Cómínco Magazine

THE reason they call our language the Mother Tongue is because father so seldom gets a chance to use it.

—American Farm Youth

WE may not be responsible for all the things that happen to us, but we are responsible for the way we behave when they do happen.

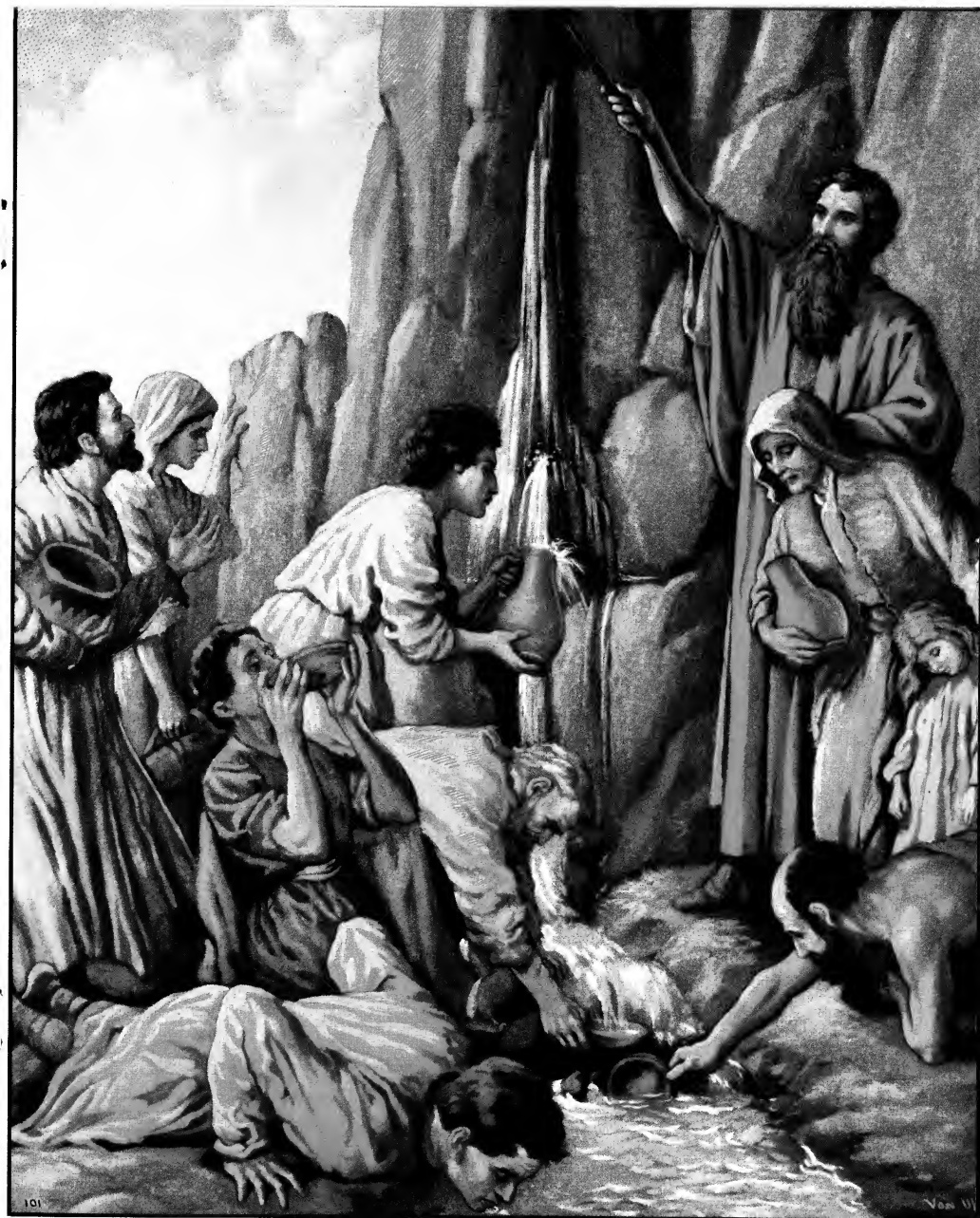
—Construction Digest.





Printed in U. S. A.

No. 483. CROSSING THE RED SEA
Exodus 14: 21-31



No. 101. WATER OUT OF THE ROCK
Numbers 20: 11

Printed in U



FAMILY FUN WITH THE BIBLE

THIS REMINDS ME

By Opal Foster Perry — Illustrated by Grace Rasmussen

"WHAT are we going to do, eat that stuff?" asked Charles in astonishment when he saw this tray.



"Not exactly. We are going to tell something from the Bible that each thing reminds us of. Let's start with the can of tuna," I explained.



Alonzo: "Jonah and the big fish."

Deborah: "Jesus feeding the five thousand."

Alonzo: "When Jesus said, 'I will make you fishers of men.'"

"When Peter had been fishing all night," I suggested, "And hadn't caught anything and Jesus told him and his companions to cast down their nets once more. Then, they caught so many fish that their friends in the other boat had to come to help them."

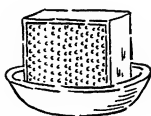


Charles: "The little lamb makes me think of David taking care of the sheep."

Daddy: "The shepherds watching the sheep the night Jesus was born."

Alonzo: "When the prodigal son came back and they killed the fatted —oh, oh, it was a calf."

Mother: "It reminds me that Jesus is the good shepherd who goes out after the lost sheep."



Deborah: "The honey reminds me of Mother and Daddy, only they aren't in the Bible."

Daddy: "Canaan was to be a land of milk and honey to the Israelites."

Deborah: "The feasts the Prodigal son had when he was spending all his money."

Mother: "John the Baptist lived in the wilderness on locusts and honey before he began to preach and baptize."



Deborah: "That salad makes me think of Esau's mess of something."

Charles: "The last feast Jesus would have."

Alonzo: "The Prodigal son again."

Mother: The division of the twelve tribes. There were twelve tribes but they were all the children of Israel.

Daddy: "It reminds me of the confusion of tongues at the tower of Babel."



Alonzo: "The ink reminds me to keep our hearts pure, not black."

Mother: "Most of the Biblical writing was done on papyrus."

Daddy: Some of it was carved on plates."

Charles: "It reminds me of the Golden Cow."

Deborah: "Yes, when Moses broke the ten commandments that God had written on stone tablets for them."



Alonzo: "That broken doll head makes me think of when they cut off John the Baptist's head."

Deborah: "When David slew Goliath."

Charles: "When that man shot an arrow over David's head to warn him about Saul going to kill him."

Mother: "When Samson's eyes had been put out and he pulled down the building and killed himself and all the other people in it."

Alonzo: "When king Zedekiah had his eyes put out by the Babylonians."

"Let's do another one," chorused the children.

And this is the one they made up:



FILL your lungs with heaven's pure air, your mind with elevating thoughts, your heart with love, and you will have joy for your journeying, peace for your pathway, time for your tasks, wisdom for your work, friends for your fireside, love to the last, and the eternal heaven for your home.

—Sunshine Magazine.

MOSES HAD A WONDERFUL MOTHER

By Marie Fox Felt

"**MIRIAM**, Miriam!" called a father to his little girl who was playing with her brother. "Bring Aaron and come into the house. Mother and I have something to show you."

Miriam stopped her play and quickly ran into the house. It was seldom that her father called his children at all, for every morning he went to work very early. The king of the country made him work so hard, building beautiful houses, that when he returned to their poor little home at night, he was too tired to play with the children.

"Come quietly," said father at the door. When they went in, they saw something in mother's arms. What do you suppose it was? It was a beautiful baby that had just come from heaven.

"Oh mother! Is it a baby sister?" asked Miriam with smiles all over her face.

"No, dear. It is a baby brother," said mother quietly.

Then the smiles were all gone and she cried, "mother, mother! What shall we do?"

Of course a baby brother would have been wonderful to have at any other time. Right now, however, it seemed dreadful because of a law that the king of the land had made. He was a selfish king who was afraid that some time, another king would come to take his land away from him. He, therefore, made a law that said that every baby boy born to the Hebrew mothers should be taken from them.

The Hebrews were some fine people who had come into the land of King Pharaoh. They loved God and tried to be good. This is why Pharaoh feared that one of these good people might be chosen king in his place. For this reason he wished to be rid of all the baby boys born into the Hebrew homes.

No wonder Miriam was frightened. The baby that had come to her house was a boy. But the mother

made up her mind that the King should not have her baby and she prayed to God to help her keep him safe. Then she thought of a plan. What do you suppose she did? She hid him. Where, you could never guess so I will tell you.

First, she made a basket. She wove tall grass together; rushes, we call them. When the basket was finished, she prepared it so that no water could get in it and so that it would be warm and dry inside. After putting in a nice soft pillow, she laid her precious baby boy there.

Do you read the Bible daily? If you do, you will probably welcome some helpful suggestions which an experienced reader gave in a comment recently. Here they are:

READ slowly and reverently. Read with the idea of finding a helpful message for the day. Do not be discouraged if passages are obscure—many will be. Underline passages that impress you as you read. Pick out one short verse for the day's meditation. Keep inviolate the period set aside for daily reading—in the morning preferably.

—*Sunshine Magazine*

Have you ever had a secret that you just kept in your heart and didn't let anyone else know that it was there? Miriam had a secret, but her brother Aaron shared it with her. They did not tell any of their playmates about the beautiful new baby in their home. They wanted to tell about him so many times because they were so proud of him, and they did wish that mother could take him out. Instead he must be hidden away from an unkind king.

Early one morning the anxious mother, with Miriam's help, carried the basket down to the river. In the water, near the bank, among the tall grasses growing there, she laid it,

with the tiny brother tucked inside. I am sure that the mother was praying to our Father in Heaven, to ask that He watch over her little son so that no harm would come to him. Then she went back to her home while Miriam stayed to watch.

Presently Miriam saw some ladies coming down to the river to bathe. One of them was very beautiful and was waited upon by the others.

"Why, that is the King's daughter, the Princess, with her maids, thought Miriam.

The Princess saw the queer looking basket in the river.

"What can that be?" she said to one of her maids. "Please get it for me."

The maid did so. The Princess lifted the cover and there was the baby; a baby who, when he saw the strange faces, began to cry.

Then the Princess took him in her arms. "What a beautiful baby!" she said. "I shall keep him for my own." She hugged him close to her to try to comfort him, but she had had no babies of her own and did not know what to do to make him stop crying.

Miriam had been watching everything. Now she bowed before the Princess and said, "Would you like a nurse for your baby? I can get one for you."

The Princess answered, "Yes, I should like to have you help me in that way."

Whom do you suppose that Miriam intended to get for a nurse? She ran quickly to her mother and told her what had happened. The mother hurried back with Miriam. The Princess put the baby into her arms and he stopped crying at once. He just cuddled down in his mother's arms and went to sleep. Wasn't that a wise, happy thought of Miriam's? For who could nurse him and care for him as well as his own dear mother?

Of course, the Princess had no idea that this good nurse was the baby's
(Concluded on page 152.)

THE GOOD BLADE IS CHARACTER

By Paul W. Hodson

You, that judge of men by the handle and sheath, how can I make you know a good blade?

I wish there was in the cut and mold of every Latter-day Saint boy and girl a great solidity, a great solidness of character. It's our birth-right, you know. Somewhere out across the dry sagebrush plains of the past your great-great-grandfather, as a young man, strained his hardened muscles against a wagon back to help a yoke of steaming, sweating oxen over a hill. And somewhere out in a far, far distant night, beneath a tiny coal oil light, your great-great-grandmother, as a young woman, gave birth to a baby.

It was the doing of hard things that made these people strong. They knew the satisfying tingle of stiff muscles which have experienced a task, through to the end. They knew the tightening of a jaw when news came that a mob was coming.

There was a time in the history of the Church when some people thought it would fall to pieces and die out. At the time the Prophet Joseph Smith died there were many who said: "This is the end of Mormonism." But it wasn't. A great man named Brigham Young stepped forward at the head of the Church. We moved on. Sometimes I've wondered what would have happened if Brigham Young had not been there. Would the Church have gone to pieces? Well, let's take a look at some of the quorum of the twelve at the time. There were included: Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, and George A. Smith. Was there a dearth of leadership?

Listen to Elder Orson F. Whitney's description of Heber C. Kimball: "Tall and powerful of frame, with piercing black eyes that seemed to read one through, and before

whose searching gaze the guilty involuntarily quailed, he moved with a stateliness and majesty all his own, as far removed from haughtiness and vain pride, as he was from the sphere of the upstart who mistakes scorn for dignity and an overbearing manner as an evidence of gentle blood. Heber C. Kimball was a humble man, and in his humility, no less than his kingly stature, consisted his dignity, and no small share of his greatness. It was his earnestness,

PAUL W. HODSON

ELDER Paul W. Hodson, a former missionary of the German Mission and now the superintendent of Emigration Stake, holds the B.A. degree from the University of Utah, the M. B. A. from the Graduate School of Business Administration at Harvard University, and has done additional graduate study at Stanford University.

In 1945 he was appointed as a special observer with the American Bombing Survey in Germany because he had such a thorough knowledge of the German people and their local feelings and attitudes. He has been employed as an executive by many large American corporations and since 1942 has served as assistant to the President of the University of Utah.

He is married to the former Shelley Holmes. They are the proud parents of five children—all active in Sunday School work.

simplicity, sublime faith, and unwavering integrity to principle that made him great, not the apparel he wore, nor the mortal clay in which his spirit was clothed.¹

Was this man a leader? Did he have character? You answer.

And here is another—John Taylor, as described by Presidents George Q. Cannon and Joseph F. Smith: "He met every issue squarely, boldly and in a way to call forth the admiration of all who saw and heard him. Undaunted courage, unyielding firmness were among his most prominent characteristics, giving him distinction among men who were distinguished for the same qualities. With these were combined an intense love of freedom and hatred of oppression. He was a man whom

all could trust, and throughout his life he enjoyed, to an extent surpassed by none, the implicit confidence of the Prophet Joseph, Hyrum, and Brigham, and all the leading men and members of the Church."²

Yes! The Church would have gone on under great leadership, men of character, even though Brigham Young had not been there.

Recently, I read a book about Brigham Young by a man named M. R. Werner. In the '20's Werner was known for two books—*Barnum* was one; and the other was *Brigham Young*. Werner admired a great many things about Brigham Young, but he expressed some wonderment that the Church had continued after his death. Furthermore, Werner expressed doubt that the Church would go on very much longer than the period of his writing. But it has gone on for twenty-seven years since the time he wrote, how strongly you know.

Will it go on into the future? What will happen after President David O. McKay and Sister McKay have passed on—and the Stephen L. Richards, and the J. Reuben Clarks, the Joseph Fielding Smiths, the John A. Widtsoes, and so on down the illustrious list—what will happen when these too have passed away?

Well, that is up to you, young people. You are the strong characters of tomorrow. It will be you to whom mankind looks for power and strength. Will you be prepared? You must—you *will* be prepared.

Jedediah M. Grant, who was closely associated with Brigham Young, once wrote a letter to the *New York Herald* describing the founder of Utah. He wrote: "I can't undertake to explain Brigham Young to your Atlantic citizens, or expect you to put him at his value. Your great men Eastward are to me like your ivory and pearl-handled table knives, balanced handles, more shin-

ing than the inside of my watch case, but, with only edge enough to slice bread and cheese or help spoon victuals, and all alike by the dozen one with another. Brigham is the article that sells out West with us, between a Roman cutlass and a beef butcher knife, the thing to cut up a deer or cut down an enemy, and that will save your life or carve your dinner every bit as well though the

handpiece is buckhorn and the case of hogskin hanging in the breech of your pantaloons. You, that judge of men by the handle and sheath, how can I make you know a good blade?"³

The good blade is character, young people. It is your birthright. You must achieve it; you *will* achieve it. In the name of the Savior I pray it. Amen.

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Talk given at the Federal Heights Ward Conference, March 9, 1952, by Elder Paul W. Hodson, State Superintendent of Sunday Schools, Emigration Stake.

WHAT THE CHURCH MEANS TO ME

By Elsie Noyes

TO ME, the Church is a sacred place of worship to be treated with reverence as though we were walking in the presence of our Heavenly Father, and a place where we get the fundamentals for living an upright, righteous life.

Before we joined the Latter-day Saint Church, I attended Sunday School in another church. One teacher told me that no one believes in Christ anymore. He is just a mythical creature that we learn about because our ancestors did before us. I have certainly found out how wrong she was since I have joined the Latter-day Saint Church. The teachings of this Church make me feel as if my Heavenly Father is standing beside me ready to help me if I need it. It teaches that he is a living being not a spirit or vapor that can be everywhere and at the same time nowhere. To some of you that have never attended other churches this may sound odd, but this is the impression that many of them give.

This Church also means I can have a marriage for eternity not just a marriage that will last until death.

A year ago my cousin was married in a large church (not of our faith).

Two hours after the wedding, as he and his wife started on their honeymoon, they had gone about two miles when the car in which they were riding tipped over five times. She broke her back and was paralyzed from her neck down until she died three days later. He wasn't hurt badly. He was from a family of five boys who had always wanted a sister, they all thought the world of his new bride. How much more comforted he and his family would have been if they had believed in temple marriage, and that she would be waiting for him as his eternal wife in the world to come.

The opportunity to have a temple marriage and family sealing is another thing that means a lot to me in this Church. The Church teaches that we are all brothers and sisters, and that we should not look down on someone because he isn't as wealthy or fortunate as we but give them a helping hand and lift them up. This friendly feeling is what encouraged us to return to the Church after our first visit and kept us interested until we had learned enough about it to realize this is the true Church.



I thank God for my membership in the Church and for His guidance in leading us to it. I also thank Him for a safe trip across the country and for the many friends we have made here.

I know that this is the true Church of Jesus Christ, and that Joseph Smith was a prophet, and that the Book of Mormon is really the work of God. I bear this testimony in Jesus' name. Amen.

Elsie Noyes, age 16, a member of the Church for two years, came from Kensington, New Hampshire with her family. She gave the above two-and-one-half-minute talk in her ward, Brigham City Eighth, North Box Elder Stake.

A MOTHER IN ISRAEL

(Concluded from page 132.)

munity. They have always lived by that which they taught; the soundness of their application of Christ's teachings is evidenced in the lives their family have lived. Theirs have been the ideal combination of love and respect, not only for themselves but also for the gospel which they had embraced and for the country in which they lived. Sister Bennion has exemplified the Proverb:

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely

trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands. . . .

She riseth also while it is yet night, and giveth meat to her household. . . .

She girdeth her loins with strength, and strengtheneth her arms. . . . She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. . . .

Her husband is known in the gates, when he sitteth among the elders of the land. . . .

Strength and honour are her clothing; . . .

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her. . . .

—Proverbs 31

(Please refer to "Paul's Hymn To Love" page 135.)

MARY

BOOK REVIEW

By Milton Bennion

Mary, a novel, by Scholem Asch, C. P. Putnam's Sons, 436 pages, price \$3.75.

THIS is a story of the life history of the mother of Jesus. She is called Miriam, after the sister of Moses. Her older sister was also named Miriam; but later she is known as Miriama. She was barren, but assumed the responsibility of a mother in helping to meet the material and educational needs of her sister's five sons, including Jesus, here called Yeshua, except by his mother who used her own pet names from his infancy to his crucifixion. Miriam's mother, a widow, is called Hannah, after the mother of Samuel, the prophet.

Joseph ben Jacob, Miriam's husband, is represented as a young man, only a few years older than Miriam. Some of the elders of Nazareth who opposed his marriage to Miriam called him "the lad."

Joseph's father, Jacob, was rated as a rebel by the Roman authorities. He fled the country and his inheritance was confiscated. Young Joseph learned his father's trade and returned to Nazareth to earn his living by labor without the benefit of patrimony.

Miriam's pregnancy after her betrothal but before her marriage became a public scandal. Was she guilty of adultery or was Joseph guilty of an indiscretion? His only answer was, "Miriam is a virtuous woman." The elders inferred that Joseph was in disgrace, but not subject to punishment under the law. Joseph assumed the duties of an earthly father to Jesus with even more responsibility to God than he felt for the well-being of his own sons, Jesus' younger brothers. This attitude was also that of Miriam. God had given her five sons, no two alike. This helped her to understand both the strength and the weakness of all mankind and the need of a Savior to die for their redemption.

Joseph's strenuous labor to provide for his family, to pay taxes and tithes and to meet other requirements of the Mosaic law, resulted in his death when Jesus was but fourteen years of age. Having been taught the family trade by Joseph since he was twelve, he at once assumed responsibility for support of his mother's family until all his brothers were grown to maturity.

At age twenty-eight he, his mother, and fishermen friends from the Sea of Galilee, including the two sons of Zebedee and their mother, traveled to Jerusalem to attend the Passover. Thus began a friendship

LET others share your sunny days,
And you will find it true
That others will be glad to share
The rainy days with you.

—Adapted

which later resulted in the call of these two young men and others to become the first apostles.

Jesus' mother was well-educated in the law and the prophets. He learned from her to recite many choice passages of scripture long before he entered school at age six. He astonished the Rabbis with his learning and his intelligence manifested in his questions and his prophetic outlook; this in agreement with the Gospel account of his visit to the temple at age twelve.

Miriam's sympathetic understanding of her son in all his activities, and her willingness to learn from him, is the central theme of the book. This fact is illustrated in the following quotations:

Miriam speaking: "Have pity, Rachel, mother of Israel, beloved wife of Jacob; thou who knowest the throes of birth and didst die aborning, plead for me. And plead for me, all who are mothers on earth. . .

"If thy will must be done, O Lord, and the world cannot be redeemed

but by the blood of my child, I pray Thee, Father, let me stand by his altar. Stripped of Thy grace, let me be no more than his mother." (Page 414)

Rachel speaking: "For you also, Miriam, God has prepared a motherhood of many, for you shall be mother of nations of the world that wait to come under the wings of the faith. God in His mercy has let salvation come to the Gentiles—through the fruit of your womb, the guerdon of your motherhood. Now, Miriam, you shall see the souls that wait for you." (Page 417)

A woman's voice speaking to Miriam of the multitudes waiting to be redeemed:

"Their bodies are caught in nets spun by their pagan gods; they stick in the dark filth of their idolatries. But the spark of God flickers in their souls and speaks out from their eyes. They await the redemption which is in your son Yeshua. Would you, daughter, deny them His grace?"

"God forbid!—and Miriam fell on her face and cried: "Father in heaven, be it as thou wilt!" (Page 417-418)

* * * *

The early morning after the crucifixion Miriam "whispered faintly:

"O Lord, my God, I cried unto Thee and Thou hast healed me. O Lord, Thou has brought up my soul from the grave; Thou hast kept me alive that I should not go down to the pit. Sing unto the Lord, O ye saints, and give thanks at the remembrance of His holiness. For His anger endureth but for a moment; in His favor is life; weeping may endure for a night, but joy cometh in the morning."

These quotations are given as samples of the quality of the author's writings. The book is very interesting and reverent throughout toward the Christian religion, as it has been accepted as a tradition throughout the centuries.

LET'S PUT THE STANDARD WORKS IN THE HANDS OF OUR PUPILS

SUPERINTENDENTS

By Superintendent George R. Hill

ONE evening in March two ward teachers went out to fill their assignment for that month. One was a recently returned missionary, having labored in Belgium and other parts of the French Mission. The theme for the evening was the first Article of Faith—we believe in God the Eternal Father and in His Son Jesus Christ and in the Holy Ghost. It was a joy to note this returned missionary's familiarity with the Bible and the ease with which he used it to develop the theme of the month.

At one home he asked for the Bible. This he handed to a charming daughter of the family in her middle teens and asked her to read a passage in *I Corinthians*. Obviously embarrassed, she nevertheless took the Bible and succeeded in finding the index from which she turned to *I Corinthians* and read the desired passage. In the hands of the returned missionary the Bible would

almost have opened to the desired chapter.

Sunday School lesson manuals are for the express purpose of guiding pupils in their study of the gospel from the original sources—the Standard Church Works. These manuals are tools which are being improved each year. Always, however, the Bible and the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price should be available and used by the members of each class, from the Second Intermediate on, in the development of the lesson. Such constant reference to the scriptures themselves by the class members would add greatly to the interest of the class through this added means of participation. It would serve to fix in the pupils' minds many of the sources of these Church teachings. It would help them to know and to love these wonderful books which contain the "bread of life" and most of the wisdom of the

ages. It would give them skill and confidence in their ability to use these scriptures.

It is in the interest of the best gospel teaching to have each class provided with the Standard Church Works and to have a class librarian appointed for each class to work with the Sunday School librarian to see that these are taken to the respective classes each Sunday morning and returned to the Sunday School librarian after class.

Most Sunday School superintendencies would agree that such a thing would be in the best interests of Sunday School work. Those who are "on their toes" will do something about it. They will set machinery in motion to bring it about. What added interest in the study of the gospel will be engendered when it is done! Then, the youth of the Church need feel no embarrassment when asked to turn to any one of these splendid books for proofs of their beliefs.

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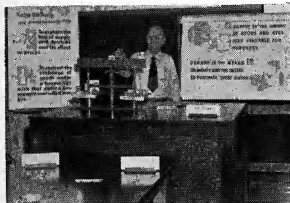
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INDUSTRY PROVES VISUAL AIDS

LIBRARIANS

By D. Crawford Houston



Conference Leader Frank Pehrson points out the function of prices in maintaining balance between supply and demand on the model scales used in discussions on supply and demand, in the Utah Copper Division economic information series.

ONE of the most important recent trends in training within industry is the liberal use of visual aids.

Dr. George Bryson, an authority on visual aids in industry, says: "The fact is that all the things we think about, all the things we believe in, or appreciate were originally introduced to our consciousness by one or more of our several senses. Even ideas that seem to us to be above physical limitation came to us in the first place through sight, hearing, touch, smell or taste."

When the Utah Copper Division of Kennecott Copper Corporation began developing its coordinated training program, vocational education specialists were consulted for ideas on effective methods of presenting facts. Each of them advised that liberal use of objects, sounds, posters and pictures, with simple explanations, was more likely to result in discovery by learners of truth, than when words alone are used. Utah Copper's training officials decided to capitalize on the principle of appealing to the several senses.

All conferences in the company's coordinated training program are now fully illustrated. Visual aids include moving pictures, still film and slides, overhead slide projections, flannel board presentations, three

dimensional gadgets, working models and actual mechanical devices.

Visual aids are the tools used by conference leaders (vocational class teachers) in assisting industrial workmen to discover truths which influence their jobs. Training specialists at Utah Copper are sure that when learners discover truths for themselves, they seldom forget.

Many people interpret the term "visual aid" as motion pictures only, or some other picture presentation.

ABOUT THIS ARTICLE

A few businessmen recently sat around one of the tables at a Community Chest luncheon in Salt Lake City's Hotel Utah. One of them began explaining how his company, employing 5300 persons, was successfully teaching them the "economic facts of life," and other truths and skills in connection with their work.

This man was D. Crawford Houston, director of Industrial Relations of Utah Copper Division, Kennecott Copper Corporation. (Incidentally, this company operates America's largest open-cut copper mine, in Bingham Canyon, about thirty miles southwest of Salt Lake City.)

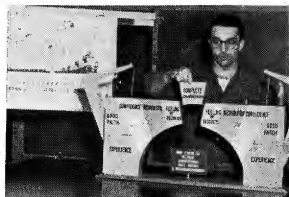
One of his listeners was a member of the general board, and requested this article.

D. Crawford Houston began teaching in a Latter-day Saint Sunday School in Fanguitch, Utah when a lad of fifteen. He has since filled a mission for the Church, in the Northwestern States and has been a Sunday School superintendent. He is now a member of Hillside Stake high council.

—W.J.A.

However, a visual aid is any drawing, illustration, model, "mock-up", motion picture, film strip, flannel board character, or other device which assists learners to acquire knowledge directly through the several senses.

Vocational training specialists discovered early in World War II many new approaches to the use of such visual aids as the flannel board and three-dimensional objects. It was found that these objects aided concentration of attention, and thereby accelerated learning. It has been observed by vocational training leaders that 40 percent of teaching time is saved by the use of physical



Visual Aids Specialist, Richard Elkins, places the keystone of communications to complete the bridge of communications across the chasm of distrust, superstitions, half truths, and misunderstanding in human relations events.

devices. This view is supported by the statements of eminent psychologists, that 87 percent of human knowledge is acquired through the use of sight. Training specialists, however, attempt to appeal to all of the senses, and wherever possible to more than one at a given time.

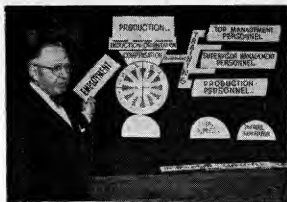
Fifty-three hundred employees of the Utah Copper Division of Kennecott Copper Corporation now enjoy the training advantage of such visual aids. The model scales which are shown in an accompanying picture, and the bridge of complete communications shown in another picture, are other types of visual aids developed especially for training conferences at Utah Copper Division.

Similar visual aids are used generally in industrial training conferences today, particularly in connection with presentations of economic information. Many of the larger companies with great numbers of employees are using flannel board presentations to illustrate the facts of the American business system.

Sunday School teachers will, we are sure, appreciate a brief explanation of some specific ways in which visual aids are helpful in learning the truth:

1. They Attract and Hold Attention

A verbal explanation accompanied by a visual picture is far more



D. C. Houston, author of this article, indicates by use of a flannel board and cutouts the function of the three elements of personnel in pulling the wagon which carries industrial production across the bumps in the road which, when turned up side down, make a smooth pavement.

effective in attracting attention and creating interest than if the explanation is given unaided by such a device. It adds variety and brakes the monotony of the ordinary presentation. The concentrated attention and sustained interest is most important to learning. There is always a tendency for the mind to concentrate on that which the eyes sees.

2. They Aid Retention of Information

The major part of things people hear are forgotten in a relatively short time and it is difficult to recall accurately what was said. The things they see, on the other hand, make more lasting impressions and learners experience less difficulty in recalling demonstrated objects or processes.

3. They Assist in Forming Correct Images

We all interpret mental impressions only in terms of our own backgrounds of experience; consequently it is possible and quite probable for a group of learners to form entirely different ideas about the same subject explained only by unaided verbal presentation. The number of errors which result from verbal instruction unaided by concrete illustration, is amazing.

4. They Assist in Understanding Proper Relationships of Component Parts

A visual aid—a model, sketch, photograph, or the object itself—will assist greatly to establish in the mind of the observer the proper relationship of the various parts of the object or process under consideration. Proper relationship must be understood to fully appreciate the function of each part as well as the working of the whole unit or mechanism. Unaided verbal explanation is seldom sufficient to establish through understanding of such relationships. The average mind cannot retain an involved word-picture sufficiently long or clearly enough to establish a thorough understanding.

The objective of the Utah Copper Division training section is that all personnel will be provided an opportunity to learn the truths about their jobs more directly, more easily and more quickly. Liberal use of all practicable audio-visual aids is, we believe, one of the best possible means to that end.

EFFECTIVE PRESIDING

By President H. M. Langton



testimony I do not think one can be an effective presiding officer of a Sunday School.

Number Two is a prayerful, humble and sincere attitude. Insincerity is easily detected and to be effective a leader must practice what he preaches.

Number Three is preparation—know your job. A presiding officer cannot direct others unless he knows all about what he is directing others to do.

Number Four is to be kindly, sympathetic and patient. A leader needs these qualities as any who has presided effectively will know.

Number Five is enthusiasm. Don't gush or overdo it, but if you want to give effective leadership you must be enthusiastic—it is contagious.

Number Six. Speak clearly and avoid mumbling or musing your words. Speak so you can be heard and understood.

Number Seven. Be prompt and start meetings on time—be in your place and get attention before announcing opening song and prayer.

Number Eight. Learn to know those in your organization or the ward so that you can recommend good teachers. Then, when you get

them, follow through, see that they understand their work and do it right.

Finally, *Number Nine.* Plan your work and work, work and work your plan.

MOSES HAD A WONDERFUL

MOTHER

(Concluded from page 146.)

mother, so she said, "Take him to your home and care for him. When he is old enough, I want you to bring him to my palace for he shall be my child. I shall call him 'Moses' because I drew him out of the water."

So the prayer that the mother made to God to take care of her baby was answered. He was taken back to his own home where he was loved and cared for by his father, his mother and his sister and brother. He was not hurt by the king but grew up to be a great and good man.

PICTURE:

Standard Publishing Company picture No. 121.

SONG:

The Dearest Names—p. 43—*Little Stories In Song*

BROTHERS and Sisters, I have been requested to present a few thoughts I have about effective presiding over a Sunday School or other church organization. My time is short—only two-and-one-half-minutes, so these thoughts are necessarily brief and to the point. I have not followed the outline on page 9 of the convention issue of *The Instructor*,—but recommend that you read it.

Number One. Qualification is a testimony of the Gospel and I mean not just words you might say but one that is in your heart and hence carries conviction. Without such a

SUGGESTIONS ON THE HYMN OF THE MONTH MUSIC

JULY, 1952. "Lord, We Come Before Thee Now," words by Hammond and music by Harry A. Dean, *Hymns, Church of Jesus Christ of Latter-day Saints*, No. 142.

FOR CHORISTERS: This is an expressive hymn. It is unusual because it is in the minor mode. There is also melodic interest in the alto, tenor, and bass parts which equal that of the soprano. The altos and tenors should be encouraged to sing in equal volume to the outer, soprano and bass, voices. The alto part at the end of the first line and the tenor part in the final cadence should be particularly emphasized.

The text includes the words, *joy*

and *rejoice*, which use here shows that these feelings can be expressed in the minor key. Another and supreme example of the use of the minor mode to express gladness is the cantata, *Christ Lay in Death's Dark Prison*, by the greatest of all masters, Johann Sebastian Bach. This cantata expresses our joyousness with the Savior's triumph over death. Like the cantata, the hymn of the month interjects suggestions of sorrow and humility in the midst of joy and hope.

Structurally this hymn is of the simplest possible type—a period of two four-measure phrases. But simple truths are sometimes passed over;

therefore, care should be exercised to stress their phrasing. Follow the admonition to conduct phrases and ideas, not merely notes and measures. Notice that each phrase can be divided into two plus two measures. This feature can be made clear by stressing the first beat of the second, fourth, sixth, and final measures. A very slight ritard and diminuendo should be made at the end of each phrase and a greater ritard on the close of the last verse.

The hymn should be sung in a supplicative and prayerful spirit. It requires no interludes and, since it is rather unknown, it affords an opportunity to enlarge the hymn repertoire of our congregations. If encouragingly presented, Latter-day Saints will catch and enjoy its spirit.

—David A. Shand

Sacrament Music and Gem

For the Month of July



SACRAMENT GEM

'Tis good to meet each Sabbath day,
And, in His own appointed way,
Partake the emblems of His death,
And thus renew our love and faith.



FOR ORGANISTS:

Draw eight and four foot stops for the manual keys and sixteen and eight foot stops for the pedals. Then play this hymn tune legato throughout. Breathe with the singers at the close of each two measures as the music indicates and clearly repeat the chords in measures three and seven.

For those organists whose instruments are controlled by drawbars, we recommend the perusal of the booklet furnished by the manufacturers. The brown drawbars should be rarely, if ever, used. In fact, they should not be used unless the organist understands the purposes of sixteen foot manual tone. Manual tone should never be lower than eight foot unless its special functions are used. If your tone quality sounds too sombre, "muddy," or growling, it may be that the sixteen foot tone is sounding in the manuals. This should then be cleared away.

Question for discussion: What are the two chief uses of the sixteen foot tone in the manuals?

—Alexander Schreiner



MUSIC

THE UNIVERSAL LANGUAGE OF THE SOUL WARD FACULTY LESSON FOR JULY

By Kenneth S. Bennion

AGAIN we refer to the theme of the 1952 Sunday School Convention:

"Spiritual Rejuvenation through Participation in Sunday School."

This theme is particularly appropriate to any consideration of music, in either junior or senior Sunday School; for there is no factor more vital to the solution of the problem of spiritual rejuvenation than that of music.

In this issue of *The Instructor* will be found some of the choicest articles about music that we have ever gathered together under one cover. Surely, here is meat for many a Sunday School faculty meeting! Furthermore, the articles in the Convention issue of *The Instructor*, pages 17 and 22, should be given further consideration in the July faculty meeting. It may well be used as a specific outline for the lesson during that month. It will therefore be the purpose of this present article to offer, from the layman's point of view, some general ideas to show that music is the concern of every officer and teacher in the entire Sunday School.

Let us ask ourselves these questions: How does music enter into my own spiritual life? How can I make greater use of it in teaching the truths of the Gospel? How can I help others to become aware of the vital power to be found in music?

First, let us "search the Scriptures" for references indicating the importance of music. Of King Saul we read:

"And it came to pass, when the evil spirit . . . was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

—1 Samuel 16:23

David, the Shepherd King, sang: "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power."

"Praise him for this mighty acts: praise him according to his excellent greatness. . . ."

"Let everything that hath breath praise the Lord. Praise ye the Lord."

—Psalms 150

David worshiped with music and with song, and he called upon all people to do likewise:

"Sing unto God, ye kingdoms of the earth;

"O sing praises unto the Lord. . . ."

—Psalms 68:32

ALL great accomplishments have had as their foundation the careful doing of little things called detail. No right thought you think, and no right work you do, is too small to be important. Small things make great things possible.

—Anon.

"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being."

—Psalms 104:33

Again we read:

" . . . Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped."

—II Chronicles 29:30

Even Paul the Apostle knew the spiritual values of music:

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Colossians 3:16

In our own day the Lord Himself has given His people a "new song," to be sung in the last days. He says: " . . . Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying. The Lord hath brought again Zion: The Lord hath redeemed his people, Israel. . . ."

—Doctrine & Covenants Section 84

From literature outside the Scriptures other writers and philosophers testify of music:

The man that hath no music in himself,

Nor is not moved with concord of sweet sounds,

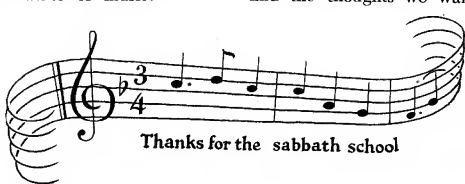
Is fit for treasons, stratagems and spoils.

Shakespeare

"As the music is, so are the people of the country."

Turkish Proverb

Music speaks a universal language. It is largely the same in all lands and among all peoples, in all times. Thus it is through music—and through art—that great minds speak to us and for us. Many of us are inarticulate in expressing our own spiritual thoughts. But in music we find the thoughts we want to ex-



press; or we catch ideas from others, ideas that stimulate our own thinking and give us glimpses of horizons far beyond our normal vision.

Through the medium of great hymns we come to understand truths that have not been clear to us; or we find ourselves worshipping with words not our own, but which give us expression we could not otherwise command. "On wings of song" we rise to heights we have not dreamed of reaching; we lift ourselves from the morass of worldly cares in which we have wandered blindly, and from new heights we see more clearly the paths we ought to take; we recognize new opportunities, and we find fresh courage to struggle onward to goals that otherwise we had failed to reach.

It was the poet Wordsworth who "wandered lonely as a cloud," until he came upon a host of daffodils, dancing gaily in the breeze beside a lake. Long afterward, the picture of that delightful scene returned to cheer his lonely hours, and he wrote:

"For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure
fills,

And dances with the daffodils."
Music has much the same quality.

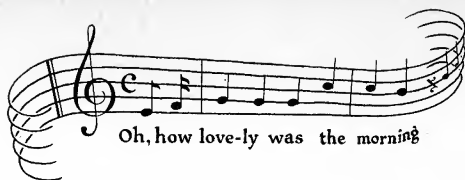
It lifts us out of ourselves and sets us to worshipping with the angels.

A study of literature reveals the fact that great thoughts, especially those of a spiritual nature, are often best expressed in poetry. An example is the Twenty-third Psalm. To these words music has been fitted, giving us a combination that, if even moderately understood, reaches the heart where mere words would fail.

We are urged to commit to memory choice and appropriate songs. It is said that one of the saddest of conditions is to have no memory of beautiful thoughts to sweeten the loneliness of advancing years, to cheer us in hours of illness or despair. Here are a few examples of songs that are a constant source of courage, comfort, and enjoyment:

"Fear not, I am with thee,
O be not dismayed,
For I am thy God and will still
give thee aid;
I'll strengthen thee, help thee and
cause thee to stand,
Upheld by my righteous, omnipotent hand."

—How Firm a Foundation



When sorrow comes upon us, we find infinite strength and comfort in recalling this song:

"I know that my Redeemer lives;
What comfort this sweet sentence
gives!

He lives, He lives, who once was
dead;

He lives, my ever-living head."

—L. D. Edwards

If a class is studying the stories of our Pioneers, they will enjoy singing "Come, Come, Ye Saints." Later, when they have difficulties of their own to overcome, when they toil toward some far-off goal that, mirage-like, seems to recede before them, they will find comfort and inspiration in this song of the Pioneers:

"Gird up your loins, fresh courage
take,
Our God will never us forsake. . ."

EFFORT

THE smallest effort is not lost;
Each wavelet on the ocean toss'd
Aids in the ebb tide or the flow;
Each struggle lessens human woe.

—Mackay.

Wherever we may live, we thrill to the story of the Pioneers who, beaten and scourged from their homes, crossed the great wilderness to find refuge in the "valleys of the mountains." Evan Stephens has expressed the thought for us:

"For the strength of the hills we
bless Thee,

Our God, our Fathers' God;
Thou hast made Thy children
mighty,

By the touch of the mountain
sod;

Thou hast led Thy chosen Israel
To freedom's last abode—

For the strength of the hills we
bless Thee,

Our God, our fathers' God."

In all our teaching, it would be well to go "questing ahead," finding the songs that will illustrate, epitomize, or otherwise express with beauty and power the great truths we teach. These songs, committed to

memory at a time when they have a special interest, will stay with our students through all the years of trial, temptation, hardship, sorrow, joy, and happiness. Though they may lack the ability to sing them beautifully, or even at all, and though they may forget many of the words, yet the songs and the music they learn in connection with their Sunday School lessons will echo in their hearts throughout their lives, uplifting, strengthening, guiding and comforting them, according to their need.

"My Jesus, as thou wilt. . . .
"There is an hour of peace and rest. . . ." "I think when I read that sweet story of old. . . ." "Abide with me, fast falls the eventide. . . ." "Master, the tempest is raging. . . ." "O, how lovely was the morning. . . ." "God be with you till we meet again. . . ."—truly these and hundreds of others are songs that can play important roles in the spiritual rejuvenation of God's children.

Songs and music are a present joy and comfort and a source of new understanding. In the years to come, when storms drive hard upon our students and our loved ones, what greater help could we give them than to put into their hearts, at appropriate times, the messages our great musicians and poets have so generously left to them. . . heritage far richer than all the gold or gems the world might lavish upon them.

Activities for officers and teachers:

1. Memorize the song "Dear to the Heart of the Shepherd."
2. Memorize "I'll Go Where You Want Me to Go."
3. The devotional prelude is the call to worship. Devote part of a lesson period to explaining the purpose of the prelude. Ask someone in your class to identify the music that was played at the beginning of the Sunday School. (Be sure to know the answer, yourself!) Ask all to listen closely the next Sunday morning and be prepared to tell the class the message of the music, or the mood it gave them.

TEACHING THE GOSPEL THROUGH MUSIC

JUNIOR SUNDAY SCHOOL

By Beth Hooper



DONNA ROBINSON INSPIRES CHILDREN

A picture of the Savior and stain glass effect on either side. It was made by Donna Robinson, a teacher and Ramona Heaps. It is used in connection with a lesson on Reverence or for teaching a song, such as "Jesus is Our Living Friend." The picture promotes reverence and adds interest to an unattractive room.

THE Latter-day Saints have always been a music-loving people. Music is an important part of every gathering, spiritual and recreational. There is no doubt in our minds as to the power of music in developing attitudes and teaching lessons. President Heber J. Grant has said, "The singing of our sacred hymns written by the servants of God has a powerful effect in converting people to the principles of the Gospel and in promoting peace and spiritual growth."

The thing that we are concerned with here is how to make our singing in the Junior Sunday School more effective in developing proper attitudes and in teaching the lessons of the Gospel.

First of all, we want our children to have the desire to sing and to enjoy singing together. There is inspiration, joy, and a feeling of belonging in singing with one another

Photos illustrating this article were taken in the South Second Ward, Liberty Stake by Ray Jones.

which even the very small children should experience. Sharing an experience through song can do much toward creating friendliness, understanding, sympathy, love, and unity.

What are some of the ways in which we can help children enjoy singing? A simple comment made by the teacher such as, "This is a lovely song which you will like to sing," helps to develop a good attitude toward the song. Suggestion goes a long way with children. How the teacher feels toward the song cannot help influencing the children and how they are going to feel. If she knows the song well, has a feeling of confidence as she presents it, and feels strongly toward its message, she cannot help influencing the children.

If children are going to enjoy the song and be influenced by its message, it will be necessary for them to understand it. Explain the meaning and the message of the song so that the children will know what it is all about. This is most important if the song is actually going to be a means of teaching.

A few of the songs in *The Children Sing* may be difficult for some children, but teachers can explain the meaning of the words through pictures (one or a series), the use of flannel boards, stories or references to lessons, and references to and explanations of specific ordinances. If these songs are going to be meaningful and influential throughout the lives of our boys and girls, any time used in making the songs mean more is well spent.

The songs and the singing time can mean much to the children because the songs can so easily be a means of expressing many of their emotions. For instance, a child can, without self-consciousness, express joy, love, thankfulness, reverence, etc., because he is participating as one of a group. This cannot help



TEACHING SONGS WITH FLANNEL BOARD

Ramona Heaps chalks in background while story is told. There is a clue to each sentence. Every verse is represented and the children place the sheep, cows and chickens in the meadow. Little Laurie Lee Stout and Ramona Heaps are standing in front of the group.

affecting his attitude toward things which, in turn, teach him.

The song of the righteous is a prayer unto me, and it shall be answered with blessings upon their heads.

The children should be made to understand the significance of this quotation from the Doctrine and Covenants, Section 25. Their prayer songs can be actually a way of praying and should thus be sung in an attitude of prayer with reverence and thought. They can feel these things as well as the adults.

The songs do not merely teach lessons in and of themselves, but they are important supplementary material in the lesson group. Songs should be used frequently as a part of the lesson. An important point of the lesson can be made more clear, or emphasized, if a song relating to the subject is sung. Here again, the participation often helps strengthen a point whereas just hearing about it would not.

The soft sweet singing of the songs in the lesson groups can serve as little rest exercises also. Of course, there would be no accompaniment as none is needed. There are several songs in the manuals which can be used effectively during the lesson period.

Occasionally let the children select the songs to be sung. This will help make the singing time an important part of the Sunday School experience. A child could even direct the song. The teacher should direct the selection of the songs so that appropriate songs will be chosen. For instance, she could suggest that someone choose a song which tells about the sacrament, about being happy, or about father, mother, helping, etc.

Constant effort should be made to make the singing time an inspiration and a means of teaching the Gospel, as well as a time of vocal expression.

Next month's article, "How to Use Pictures", by Claribel W. Aldous will give valuable material on pictures as desirable teaching aids and how they may be used to the best advantage of the student.

SACRAMENT GEM

Just a tiny piece of bread
While I eat I bow my head;
Now a sip of water clear
To show I love my Savior dear.

SUGGESTION on the Song of the month for Junior Sunday School:

"Come, Come, Ye Saints," words by William Clayton, *The Children Sing*, page 56.

"Come, Come, Ye Saints" is one of our own Latter-day Saint songs which has inspired Latter-day Saints for over a century. Let us teach it to the children that it may be a means of inspiration to them. It may not only be an inspiration, but it may also be used to teach an important part of our Church history.

In presenting this song we should tell about William Clayton, the pioneer, who wrote the words, and how it was used among the Pioneers. During July this should fit in nicely with community activities for Pioneer Days.

We want to stimulate the children that they may have a desire to sing hymns at home as well as at church. We want to create a love for the songs and in singing them. Our Song of the Month is a good one for this. It has an appeal for all ages.

Some words will need explaining, but the message of the song can easily be put over with the use of pictures. There are several in the Church History Picture Packet which will be helpful.

One verse will probably be enough to learn for the Junior Sunday School. —Beth Hooper



VISUAL AIDS TEACH SONGS TO CHILDREN

Ramona Heaps is shown holding a folding picture which is used to teach songs about spring and summer. On the wall from left to right: a picture on reverence and an original poem telling "Why I Come to Sunday School," two pictures telling of the crucifixion and Christ is risen, for teaching song, "Christ is Risen." On the wall at right is a blind with words and illustrations for the song, "I Have a Garden." On the table left to right: a bird house, a good object to be used with the songs "Summer" or "Springtime is Coming." Next is a little church with benches, song books, sacrament table, pulpit and piano. There are several sets of pictures held on a ring. These are used by holding the ring at the top and dropping down one picture at a time to depict each sentence of a song. Printed pictures as well as hand-drawn pictures are in this collection. Below table, from left to right, a kite is shown and a barren tree for March wind songs. Next for prayer—a little girl folding her hands. Next is Frowny Face for the song by the same name. Last is a clock for the song "Never Be Late."

QUESTIONS FROM THE FIELD:

Visitors to the Junior Sunday School

Question: We have several parents or other adults come to our Junior Sunday School each Sunday; they bring enrolling children and usually stay for the period. What can we do to make their Sabbath morning worthwhile?

Answer: We in the Junior Sunday School have a great opportunity to serve parents of young children of the Church as well as the general Sunday School program in the way we greet these temporary adult members of the Junior Sunday School, and often the very young children who accompany as big brother or sister.

Often a row of large chairs or a bench is placed at the rear of the room where opening and closing exercises are held. At first the enrolling child often sits at the side

of his parent on a small chair; on other occasions the parent sits with the child in the place designated for his class. Before long the child is ready to sit with his class alone, allowing the parent to sit with other adult visitors at the rear of the room. This "growing up" drama is one of the deeply spiritual experiences which those who work with very young children and their parents are privileged to see.

All adults in Junior Sunday School should become part of the program and enter into the worship service. As they sing the songs of prayer and thanksgiving as well as those of greeting and gladness they will come to know better the strength of the entire program. On certain occasions a parent may offer the prayer for the Sunday School; their participation in the sacrament service will add to this sacred ordinance.

Prayer Meeting

Question: Do Junior Sunday School supervisors and teachers hold their own prayer meeting?

Answer: No. Junior Sunday School workers are part of the Sunday School officer and teacher group and meet with them for the prayer meeting.

THE following little verses have been written and submitted by Hazel F. Young to be used for supplementary material in the classes or opening exercises of the Junior Sunday School:

MAY

We think of May
With its maypoles gay,
And queens so bright and fair;
Of sunny skies,
And smiling eyes,
And beauty everywhere.

MOTHER DEAR

Mother dear, I love you,
You are so kind and good.
I hope that I may prove my love,
By living as I should.

A "Thank Thee" Poem:

MY BLESSINGS

I saw a lovely purple flower
Lift up its fragrant head,
And nod to me as I passed by;
And, whispering, I said,
"I love to watch your smiling face,
You're beautiful as can be;
I need to thank my Heavenly Father
For giving me eyes to see."

I heard a lovely trilly note
Come from a blue bird gay,
Which sat upon a little branch,
And brightened up the day.
"Your song is sweet," I quietly said,
"The notes are filled with cheer.
I need to thank my Heavenly Father
For giving me ears to hear."

I saw my mother's smiling face,
I heard her song of hope,
I put my arms around her neck,
And softly these words I spoke,
"I want to thank my Heavenly Father
For blessings he's sent from above,
I want to thank him, mother dear,
For giving me you to love."

—Hazel F. Young

HELPING MOTHER

There are many things that I can do
To show I love my mother.
I'll wash the dishes,
Sweep the floor,
And mind my baby brother.

MY MOTHER

My Heavenly Father sent me
A gift beyond compare—
My Mother, with her smiling face,
Her helpful way of being fair.

I'll ask my Heavenly Father
To help a child like me
Make every day a "Mother's Day,"
So that she'll happy be.

MOTHER'S DAY

My little calendar tells me
Today is the eleventh of May.
It's very special, I understand,
We call it Mother's Day.

My mother is so very good,
She's always doing what she should.
She does for me all that she might
To show me what is wrong and
right.

—Bonnie Ellis

JESUS BLESSED LITTLE CHILDREN

(Text: Mark 10:13-16)

In the land of Jerusalem long ago when Jesus lived upon the earth, women did not hold the high position that we place them in today. The wives and mothers did not reign as queens in their homes. Some were even treated unjustly and unkindly.

Jesus knew that our Heavenly Father wanted us to respect mothers, so he was kind and courteous to all the women he met. Because of this, they were eager to let him know that they loved him very much. They brought presents to him, they invited him into their homes, and did many kind acts for him.

One day many mothers heard that Jesus was preaching nearby, on the coasts of Judea by the farther side of the river Jordan. They felt that this would be a fine time to take their children to him.

Can you imagine how excited the children were when they knew that

they were going to visit Jesus? Do you think they might want to wash their faces and hands and put on their best clothes? They did make the necessary preparations. Then some of the older ones ran ahead, while the mothers carried the babies on their arms and held tightly to the chubby hands of the tiny tots.

It was a beautiful time of the year, and they passed through fields clothed with the scarlet dress of the wild poppies and tulips. Perhaps some of the children stopped long enough to pick some flowers and to exclaim at their beauty and sweet fragrance.

Then they saw the crowd of people circled around Jesus as he talked to them. These mothers, who lived in a land whose custom would not allow them to speak to men whom they met on the streets, pushed their way through the crowd. They

wanted Jesus to touch their children, to place his hands upon their heads, and to bless them.

Now some of the disciples of Jesus were standing near. They saw the mothers pressing forward with their children. They tried to send the mothers away, for they felt that Jesus was too busy to be bothered with them or their children.

But when Jesus saw this, he was "much displeased" and he said unto them: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

These mothers were deeply happy as Jesus took up the children "in his arms, put his hands upon them, and blessed them." Then, turning to his disciples, he said: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—Hazel F. Young

THE following two books have been planned and produced jointly by the Deseret Sunday School Union and the Primary Association for use by the children of the Church.

The Children Sing is a volume of basic Church music designed specifically for Sunday morning use.

Happy Songs to Sing, Children's Activity Song Book, is a supplementary volume of rest songs, music for quiet resting, and activity songs

which may be used for Sunday School socials.

These two volumes should make up the basic song material used in the devotional exercises of the Junior Sunday School.

Supplementary songs to be used either in devotional exercises or the lesson period may be found in the lesson manuals.

Co-ordinators and teachers are encouraged to use supplementary mu-

sic material from various sources if the selection meets the fine quality of music found in these two song books. They are available at the Deseret Book Company, 44 East South Temple, Salt Lake City 1, Utah. The price of *The Children Sing* is \$2.00 and *Happy Songs to Sing* (paper bound) is \$.50.

Eva May Green

Junior Sunday School Co-ordinator

LET YOUR LIGHT SO SHINE

By Gloria Brown

THE average Latter-day Saint shows no hesitancy in declaring himself to be a member of the Church. When questioned as to what religion he is affiliated, he promptly replies, "I am a Mormon" or "I am a Latter-day Saint." But how often does he stop to consider what such a declaration implies? How often does he stop to consider what effect this declaration has on his hearer?

In making such a claim a person implies that he knows or should know something of the beliefs and standards of the Church, that he is willing to be known as a member of the Church and to be judged according to its standards.

Most persons hearing one make such a claim naturally expect him to behave according to their understanding of what constitutes normal "Mormon behavior." The person who is entirely uninformed regarding the Church is quick to judge the entire Church by what he sees the self-styled Mormon do, or by what he may hear him say. For example, a young soldier boy, entirely unfamiliar with the Church, was stationed near a Mormon community. One day, by chance, he happened into a Mormon sacrament meeting. A missionary boy greeted him cordially at the door, introduced him to the bishop and others standing near, and at the close of the meeting invited him to come again. Later, in writing to a friend of the Mormon people, the young soldier said, "The Mormons are an unusually friendly people." He judged the entire Mormon people by the conduct of that one missionary boy.

On the other hand, a young woman who had declared herself to be a Mormon before a group of non-Mormons, offered a cigarette to one of the persons who had heard her make

the claim. This person was familiar with the standard of the Church in regard to the use of tobacco and was greatly surprised at this behavior on the part of one claiming to be a Mormon. Later, in speaking of the Mormon people, this person said, "The Mormons lack the fortitude to practice what they preach. They're not as good as they would have us believe them to be." Thus again the Church as a whole was judged by the conduct of one person.

We, in order to set good examples for others, must build a worthwhile and meaningful life. Nothing enduring can be built without a pattern or plan. We must have purpose and direction in our building. What is the great plan by which we must shape our lives? We know the answer, for it is to know and to do the will of our Heavenly Father.

No lovely thing in life comes cheap. We can't disregard the spiritual influences through the years and then expect the portals to swing wide at our approach.

The worthwhile things of life lie ahead, and only struggle can bring us to them. Those who are willing to exert the greater effort reach the greater heights.

We have the right to do quite as we please, but it is one thing to have a right and quite another thing to exercise it. Do we sufficiently value our right to worship, to go to Church each Sunday and partake of the sacrament? Or are we content to know that we can go if we care to do so, yet choose to stay at home and rest? Do we sufficiently value the right to read and interpret the scriptures in our own way so that we make use of this right? Or do these sacred books remain, week after week unopened in our book cases.

There are many, many ways in



which we can and should build toward a life that is worthwhile. I am sure that we have all heard someone say at one time or another, "I wish I could enjoy working in the Church as you do. It seems to make you so happy." They can. It is all in the set of the heart. It's all in preparing the heart to want that sort of living. Then we hear people say, "But I don't see how you get time for it all." A bishop once said, "If you're too busy to serve the Lord, you're too busy." Yes, if we are too busy to serve the Lord then we are too busy doing other things that aren't so worthwhile and important.

The Gospel is for every nation, kindred, tongue, and people. A universal acceptance of its truths will bring a logical solution to all the problems of life, for it is the key to eternal peace and joy and progress. It brings assurance and comfort and hope.

May God bless us all in our efforts to interpret the Gospel in our lives that all the world may be led to look up to us as members of the Latter-day Saint Church.

The above talk was given by Gloria Brown, a member of the Senior Class, Cheyenne Ward, Denver Stake.

HUMOR, WIT, AND WISDOM

TOO MANY

"Pa," said the subscriber's little daughter, "I know why editors call themselves 'we.'"

"Why?"

"So the fellow who doesn't like what's printed will think that there are too many for him to lick."

—*Indiana Telephone News*

PLAIN FACT

As the pretty girl entered the crowded car, a man rose to his feet. "No, you must not give up your seat—I insist," said the young woman.

"You may insist all you like, Miss," replied the man, "but I'm getting off here!"

MADE IT WORSE

At a dinner party one man, arriving late, found a seat reserved for him at the head of the table where the goose was being carved. "Ah," he remarked with a pleasant smile, "I am to sit by the goose."

Then, observing the lady in the next chair looking askance, he made haste to add, "I mean the roasted one, of course."

PROPOSAL—NO!

At the ball game the young man sat intently watching the favorite team losing the game. He turned to his lady friend and remarked, "See that big substitute pitcher down there on the bench? I'm sure he'll turn out to be our best man."

And the sweet young thing was quick to respond, "Why, you dear, how wonderful! But isn't this rather sudden?"

—*Friendly Handshake*

READ AND APPLY

A person always knows what to do until it happens to him.

When all the affairs of life are said and done, there is more said than done.

In the good old days, the man who saved was a miser. Nowadays he is a wonder.

A good listener is not only popular—he learns something.

"Take it easy" is one slogan a lot of people find it easy to take.

Ever hear of the secretary who quit her job because the boss used a couple of offensive words—"You're fired"?

CONVERSATIONAL CRIPPLES

In the past decade, in common with the apparent trend of "looseness," profanity has become common everywhere. In many instances it no longer sears the sensibilities, not even where ladies are present. Journalists who once used "d--n" and "h--l," now print blasphemous epithets in full. Profanity is rampant in official government circles; public speakers indulge in vile language under pretext of virile expression; the average man in the street curses vociferously, and thinks it is smart to do so.

It is encouraging to learn of the campaign against profanity inaugurated a few years ago by Edward L. Wertheim, a New York public relations specialist in educational fields. He conceived the idea in association with an artist, the late Howard Koch. Being thrown in company with men of all types while serving as educational director of a Y.M.C.A. group in New York, Wertheim deplored the volume of careless oaths uttered by well-meaning and well-bred gentlemen. He consulted many authorities on how the obnoxious habit might be curbed without giving offense to the individual.

Not long after, there began to appear on the walls of public buildings, factories, business offices, and Y buildings some very striking and unique posters. Some of them declared in bold and impressive print such uncompromising statements as the following:

"Swearing is just the blustering of a bully."

"Swearing shows up your limited vocabulary."

"Swearing tears down good will toward you."

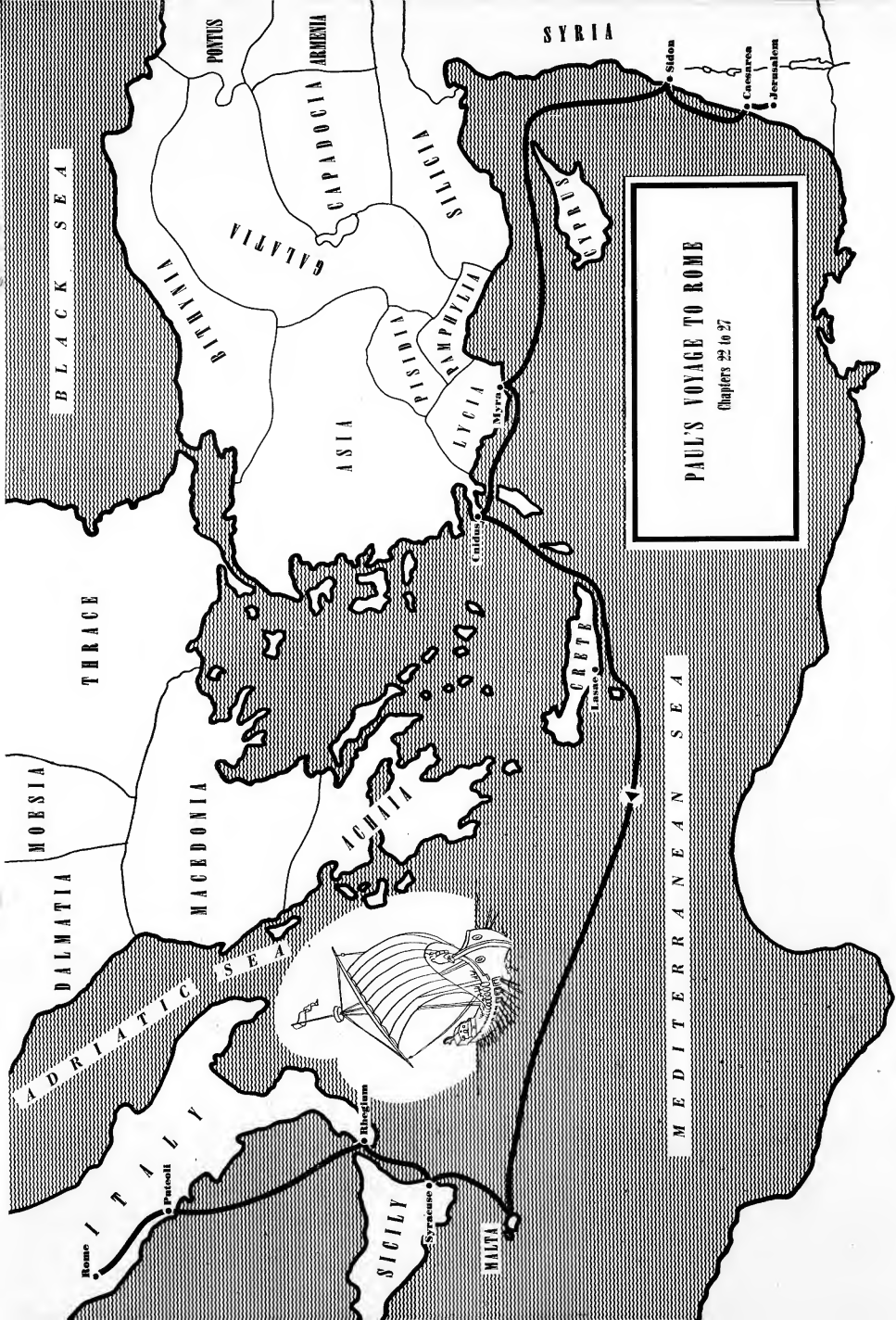
"Swearing is the crutch of conversational cripples."

"Swearing is lip filth."

"Swearing is conversation's cesspool."

At the foot of each poster is the admonition, in bold type, "Watch your words!" The posters are attractively designed in hand-drawn letters, and command wide attention. Since their appearance, authorities state, there has been a noticeable decline in the use of profanity. The novel device is proving an effective instrument in the interest of decency and clean speech.

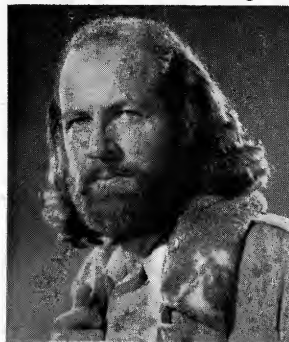
In line with the Wertheim plan, chaplains with the forces of the United States Army and Navy are making arduous efforts to discourage profanity among the Servicemen. A "Stop Cursing" pledge was recently circulated among men in the Navy, illustrated by a drawing of George Washington giving his order of July, 1776, against profanity. —*Sunshine Magazine*.



Note: This map is supplementary to Lesson Course No. 11, Church of Jesus Christ in Ancient Times, and will be found useful in connection with other lessons on this subject.

THEY LIVE BECAUSE HE LIVES THEM

WE stood waiting in the vast, muraled railway station for the train to Los Angeles. Our eyes soon fixed



ARNOLD FRIBERG
Finds real solace.

curiously on a rather tall figure talking with two women. They stood beside one of the long yellow hardwood benches.

It was a well-proportioned figure, with a light coat fitting snugly on its broad shoulders. There was no hat. It would have been out of place. The head, at least from the rear,

was covered with a wavy curtain of rich brown hair that reached almost to the shoulders. It was thick and well groomed.

The figure turned, and we caught the full view of a manly face. It could have belonged to a red-coated Canadian Mountie, except for one feature. The full cheeks seemed to have been pinked by the out-of-doors. The blue-gray eyes smiled confidence. But the face was bearded, in gray-brown. It was a short, heavy, well-trimmed beard.

"Who is that fellow?" asked one of my companions, Gerrit de Jong, member of the Sunday School general board and also dean of the School of Fine Arts at Brigham Young University.

"Why," I paused, "I believe that's our friend, Arnold Friberg [pronounced *Free-berg*], the illustrator." "And it's my guess," I ventured further, "that Arnold is working on a painting with subjects that look like that."

"I've heard much about Friberg," the dean said. "I'd like to meet him."

The introductions were made. The two women with Arnold were his wife, Hedve, and a representative of the Northwest Paper Company, of Chicago. Arnold has for several years been executing calendar subjects for the paper company.

We soon learned that Arnold had just begun a series on Book of Mormon incidents. And they were the topics he wanted to talk about.

"The other day I obtained the latest research volume compiled for the filming of *Samson and Delilah*," Arnold's deep, virile voice began, excitedly. Then he described what it contained: long details on dress and customs of the times, listings of reference books, and other material that included a sizeable section on ancient Mayan culture.

The artist turned to Dean de Jong. Arnold knew the minutes were short before train time. Like an eager bird dog, he began sniffing for facts about subjects he was to portray. What did Brigham Young University have in source material on the periods he would portray on canvas? How could the university's authority on ancient scriptures lead him to more treasures of information? Dean de Jong had traveled widely—really, how bright was the sun in Arabia? Where, in Lehi's time, were the cities? Where was the wilderness?

This was the Twentieth Century—when people rushed to meet train or plane—when men held business conferences in New York in the morning and studied blueprints in San Francisco on the same day. It was a whirling era, when people prayed for peace, but did not find time for peace-of-mind.

And in these times, Arnold Friberg, the painter, and his devoted wife were living many of their hours in the year 600 B. C. They seemed to be thoroughly enjoying them, inquiring about the wares in the bazaars, cloth for the shepherds' clothes, and new ways of grinding grain. Their lives seemed exciting, but they seemed so full of solace.

"Arnold's fame as a painter is rising," I said to Dean de Jong later. "His paintings will live, because he lives his paintings."

Then I explained how I had served three years before as a humble member of the committee arranging for a Friberg painting. Its subject was the first Latter-day Saint Sunday School in the Rocky Mountains. The teacher, Richard Ballantyne, was a young Scotsman with a short brown beard that wreathed the face but left the lips clean. Arnold Friberg wore a beard like that while he toiled over the portrayal.

I am grateful to Arnold Friberg for his paintings. A reproduction of one is framed in our living room. Another hangs on a big calendar in our modest kitchen. But I am also grateful to Arnold for showing me how joyous it is to live one's work. In it he escapes so much from the maddening pace of the times. In it he finds enchanting new adventure. And, because he is a Latter-day Saint who selects his subjects, he finds old-fashioned faith that this age so much seeks. Besides all this, in his pursuits Arnold Friberg leaves imprints that inspire and endure. They are his masterpieces.

Arnold Friberg's joys can be those of the Sabbath School teacher who earnestly lives his lessons, both in preparation and in practice. One faithful Sunday School teacher once told me that a blessing of death will be the opportunity to actually meet Nephi, Jacob, Joseph, Moses, and other prophets whom she had learned to so much admire through her Sunday School lessons.

A Sunday School teacher can leave masterpieces, too. They are beautiful lives the teacher can help shape.

Yes, your lessons will live if you live them.

—Wendell J. Ashten